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THE CHRONICLE OF MAN

AND

THE SUDREYS

1/ Conicon keum c'hamia

c

CHRONICA REGVM MANNIÆ ET INSVLARVM.

THE CHRONICLE OF MAN AND THE SUDREYS

From the Manuscript Codex in the British Museum

WITH HISTORICAL NOTES

By P. A. MUNCH

PROFESSOR OF HISTORY IN THE ROYAL UNIVERSITY OF CHRISTIANIA,
HON. F. R. A. S. S.

*REVISED, ANNOTATED, AND FURNISHED WITH ADDITIONAL
DOCUMENTS, AND ENGLISH TRANSLATIONS OF THE
CHRONICA, AND OF THE LATIN DOCUMENTS,*

BY THE RIGHT REV. DR. GOSS

VOL. II.

APPENDIX—CONTAINING DOCUMENTS REFERRED TO

DOUGLAS, ISLE OF MAN
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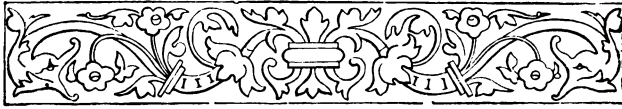
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APPENDIX.

[No. 1.—A.D. 1073.—p. 146, footnote a.]

EXTRACT OF A LETTER FROM GREGORY VII. TO ARCHBISHOP LANFRANC.

Baronius, *Annales Eccles.*, tom. xi. A.D. 1073. No. xlviii.

After setting forth the dangers and troubles which surrounded him from the perversity of the Great, and the worldliness of certain Bishops, he begs his prayers, and continues thus :

TUAM vero Fraternitatem, etsi monitore non egeat, impellente tamen nos sollicitudine admonemus, quatenus graviora usquequaque resecare vitia studeat ; et inter omnia, et præ omnibus, nefas, quod de Scotis audivimus, quod plerique videlicet proprias uxores non solum deserunt, sed etiam vendunt, omnibus modis prohibere contendat. Ad hæc enim Apostolica te auctoritate fultum esse volumus ut non solum in Scotis hoc scelus, sed etiam in aliis, si quos in Anglorum insula tales esse cognoveris, dura animadversione punias, et radicem tanti mali prudenti sarculo correctionis penitus extirpare non differas.

But though, indeed, you need no admonition, yet, impelled by our deep solicitude, we admonish you, Brother, that you strive to eradicate the more grievous vices ; and that, among other things, and before all things, you use every exertion to put an end to that crime, of which we have heard concerning the Irish (Scoti), that forsooth many not only abandon their own wives, but even sell them. For to this end We will that you be invested with Apostolic Authority, that you may severely punish this crime, not only in the Irish (Scoti), but in any others that you may know to be of the same sort in the island of the English, and that you delay not to root out so great an evil with the prudent hoe of correction.

[No. 2.—A.D. 1074 (?)^a—p. 146, footnote a.]

ARCHBISHOP LANFRANC TO GODRED, KING OF IRELAND.

On the Consecration of Patrick, Archbishop of Dublin, and the Reform of Abuses.

Baronius, *Annales Eccles.*, tom. xi. A.D. 1089. No. xii.

Lanfrancus, non suis meritis, sed gratia Dei, Archiepiscopus, glorioso Hiberniæ Regi Gothrico salutem orationibus.

Venerabilem Fratrem ac Coepiscopum nostrum Patricium, quem Reverendissime Fili, Excellentia Vestra ad Nos consecrandum transmisit, honeste suscepimus, debitis officiis secundum canonicam institutionem, sancti Spiritus gratia cooperante, sacramus, sacratum ad propriam sedem, cum testimonio Literarum Nostrarum more Antecessorum Nostrorum remisimus. Qui quamvis de gloria vestra multa Nobis bona, multisque laudibus digna retulit, non ab re tamen credimus esse si prædicanda vestra studia Nostra adhortatione pulsamus. Sicut enim ignis flante

Lanfranc, not by his own merits, but by the grace of God, Archbishop, to the glorious King of Ireland, Godred, best wishes and prayers.

We have duly received Our Venerable Brother and Fellow-Bishop Patrick, whom, most respected Son, your Excellency has sent to Us for consecration. We have consecrated him with the accustomed rites according to canonical institutions, the grace of the Holy Spirit co-operating therewith; and when consecrated We have sent him to his own See, with the testimony of Our Letters, as Our predecessors were wont to do. And although he related to Us many and very praiseworthy doings of your Glorious Person, We think it not amiss that We excite your laudable zeal by Our exhortation. For as fire, when fanned by the wind,

^a This letter is given by Baronius in the year 1089, because, when mentioning the death of Lanfranc, which Baronius assigns to 1089, he adds some of his letters not previously given. This one was written in consequence of the Pope's letter of 1073, and therefore probably about the same time.

vento clarius lucet, et major efficitur, sic vera virtus veris præconiis pulchrius enitescit, et in melius augmentatur. Rogamus igitur, sicut rogari oportet pretiosum Sanctæ Ecclesiæ filium, quatenus Fidem rectam, ab ipso Deo et Apostolis ejus sanctis atque orthodoxis Patribus traditam, cum omni mentis sinceritate inviolatam teneatis ; Fidei congrua opera in quantum vires suppetunt exhibeatis ; superbis austeram, humilibus placabilem vestram celsitudinem ostendatis. In regno vestro perhibentur homines, seu de propria, seu de mortuarum uxorum parentela conjuges ducere ; alii legitimè sibi copulatas pro arbitrio et voluntate relinquere ; nonnulli suas aliis dare, et aliorum, infanda commutatione, recipere. Hæc, et si qua sunt alia crimina, propter Deum et animam vestram in terra potestatis vestræ corrigi jubete ; talesque vos cum divino adjutorio vestris subditis exhibete, ut et amatores boni bona amplius diligant, et appetitores mali pravas actiones nequaquam exercere præsumant. Hoc enim facientes, et diutius cum rerum temporalium felicitate in terra

shines yet brighter, and mounts yet higher ; so true virtue shines more brilliantly and is increased still more when deservedly praised. Wherefore We beseech you, as We must needs beseech a dear son of Holy Church, to hold inviolate in all sincerity of mind the right Faith, handed down by God Himself, His Holy Apostles, and the orthodox Fathers ; to show forth, as far as you can, deeds befitting this Faith ; and to exhibit yourself in your lofty station austere to the haughty, and a ready listener to the humble. In your kingdom men are said to take wives from their own relations, or from those of their deceased wives ; others to abandon at their caprice and pleasure those legitimately united to them ; some, by an abominable exchange, to give their own wives to others, and receive the wives of others in return. For the sake of God and your own soul, command that these and any other crimes that may exist, be eradicated from the land under your sway, and do you by the divine assistance so demean yourself before the eyes of your subjects, that the lovers of good may be enamoured of it still more, and the evil in desires may on no account presume to practice wicked deeds. For by so doing you will both reign longer on earth in prosperity and happiness, and after this earthly

regnabitis, et post terrenum regnum sine fine regnaturi ad cœlestia regna migrabitis.

Plura et proluxius vobis scripsissem, sed habetis vobiscum prædictum Antistitem vestrum, monasticis institutionibus a pueritia enutritum, scientia divinarum literarum strenuissime eruditum, bonorum operum ornamentis, in quantum cognosci a Nobis potuit, decentissime ornatum. Quem de anima vestra sæpius loquentem si intento corde audieritis, audientes ut patri spirituali in his quæ ad Deum pertinent obedieritis, obedientes ea quæ vobis ab eo prolata fuerint, in arca pectoris vestri reposueritis, speramus per misericordiam Dei, quia neque vos pernitiouse errabitis, neque subditos Vobis in privatarum actionum pertinacia stare diu permiseritis. Omnipotens Dominus contra inimicos mentis et corporis baltheo virtutis suæ Excellentiam Vestram defendat, et post longam hujus seculi vitam, ad eam, quæ finem non habet, feliciter Vos perducatur.

kingdom you will pass to the heavenly kingdom to reign for evermore.

I should have written to you at greater length, but that you have with you your own aforesaid Prelate, one who has been fostered from his boyhood in monastic institutions, who is thoroughly learned in the knowledge of divine things, and, as far as we could discover, most highly adorned with the ornaments of good works. And if, when he is speaking, as he so frequently does, of the interests of your soul, you listen with attentive heart, and hearing, you obey him as your spiritual father in those things which appertain to God, and obeying, you lay up what he says in the repository of your breast, We hope in the mercy of God that you will neither walk in the pernicious ways of error, nor allow your subjects to continue long obstinately in their unlawful way. May the Almighty Lord defend your Excellency against all enemies of soul and body with the belt of his power, and after a long life in this world, may he happily lead you to that which has no end.

No. 3.—A.D. 1134.—p. 169, footnote *c*.

N.B.—This document, and the following, are given by Munch in footnotes to the body of the Notes, p. 76, Chr. Edit., not in the Appendix.

LETTER OF OLAVE I. TO THURSTAN, ARCHBISHOP OF YORK,^a

Asking him to Consecrate the Bishop-elect.

Dugdale's *Monasticon Anglicanum*, tom. viii. 1186.^b

O. Dei gratia rex Insularum, T. eadem gratia Eborum¹ archiepiscopo salutem et orationes² in Christo. Fama sanctitatis vestre³ orbem terrarum circumquaque pertingens, quam⁴ a majorum nostrorum⁵ insigne præconium et virtus vestra tum privatis tum publicis actibus illustris in abscondito latere non sunt;⁶ nos quoque non parum lætificavit:⁷ collaudamus igitur

Olave, by the grace of God, King of the Isles, to Thurstan, by the same grace, Archbishop of York, health and prayers in Christ.

The fame of your sanctity extending in every direction throughout the whole world, which neither the high renown of your predecessors, nor your own virtue, conspicuous in its public and private exercise, will suffer to remain hidden, has in no small degree rejoiced us. We, therefore, extol the great works of the

[¹ Eboracensi—R. and B. ² orationes—B. ³ Vestre. ⁴ Quam et—R.; qua et—B.

⁵ vestrorum—R. B. ⁶ sinit—R. B. ⁷ letificavit—B.]

^a [Thurstan was named Archbishop of York by King Henry I. in 1114, on August 15. He was consecrated on October 20, 1119, by Pope Calixtus II., and died on February 5, 1140.]

^b Dugdale copied his text from the "White Book," or *Registrum Reg. Magnum Album*.

[That able author, Canon Raine, has obligingly compared Dugdale's text with the York copy. There is a more accurate copy in the British Museum, which has been published by Beck in his *History of Furness*.

The abbreviations used in the references to the various readings of this and of the succeeding letter, are R for Canon Raine's reading of the York MS., and B (Beck) for the reading of the MS. in the British Museum. Beck supposes the letter to have been the composition of the abbot, or of his secretary, on the occasion of his visit to Man as a missionary, at the earnest solicitation of the king, when the abbot received also a grant of land for the foundation of an abbey at Rushen. Notwithstanding the light that the collation throws upon most parts of these two letters, some passages remain obscure.]

Regis omnipotentis magnalia, gratias¹ agentes ei, quia magnificavit dominus facere nobiscum, qui nos² super omnes vicinos nostros dignitate atque sanctitate exaltavit: de cætero³ significamus vobis, quod dominus abbas⁴ Furneseiensis cœnobii, a cujus finibus non longe per mare distamus, audientibus nobis famam religionis ejusdem loci, tripartita petitione,⁵ persuasioneque nostra itur⁶ arduum cum⁷ confidentia ingressus,⁸ compensatio⁹ itaque et itinerandi onere laborioso, et labore super ecclesia dilatanda fructuoso, Domino aspirante, ad nos usque pervenit, denique et nostro decreto et plebis consultu sancitum est inter nos, ut ex suis pontifex eligatur,¹⁰ qui Christianitati per insulas gentium propagandæ præficeretur.¹¹ Quapropter ad vos conclamamus, vestraeque¹² benignitatis gratiam¹³ humiliter imploramus, quatenus imponere¹⁴ manuum vestrarum ratum fiat de¹⁵ communi diligentia¹⁶

Omnipotent King, thanking Him because the Lord has done great things for us, exalting your dignity and sanctity above those of all your neighbours. For the rest We signify unto you that the Lord Abbot of the Community of Furness, from the possessions of which We are not far distant by sea, moved by a tripartite petition, and Our persuasion, the fame of the religion of the said place having been reported to Us, confidently undertook the arduous journey, and giving for the public good both the inconvenience of the voyage and his fruitful labours for the advancement of the Church, with the assistance of God came to Us, and that subsequently it was determined here, both by Our decree and the decision of the people, that a bishop should be elected from his Community to be placed over the propagation of Christianity through the islands of the Gentiles. Therefore We raise our united voices to you, and humbly implore the favour of your kindness that what has been so providently arranged by our united exertions may, through the imposition of your

¹ gracias—B.

² vos—B.

³ cetero—B.

⁴ E, Furneseiensis—R.; Eudo Fuernensis cenobii—B.

⁵ petitione—B.

⁶ quamvis, add—R. and B.

⁷ tamen confider—R. and B.

⁸ aggressus—B.

⁹ compensato—R. and B.

¹⁰ eligeretur—B.

¹¹ propagande præficeretur—B.

¹² vestreque.

¹³ gratiam—B.

¹⁴ (impositione ?)—R.; impositione—B.

¹⁵ quod—B.

¹⁶ diligentia—B.]

tam¹ provide procuratum est fieri, ad honorem Dei, et salutem animarum nostrarum; scilicet, ut episcopus noster ad episcopo² gradum, sub auctoritatis vestræ³ signaculo, pro Dei amore et nostri, quam citius⁴ fieri potest permoveatur,⁵ narrante nobis igitur domino abbate tam mira, tamque sancta de vobis; dicenteque se nolle nec posse ad alium quempiam ire, nisi ad vos patrem suum. Gaudio⁶ magno repleti pro universis, gratias⁷ Deo nostro prout potuimus, persolvimus. Valeat sanctitas vestra in Domino.

hands, be ratified for the honour of God and the salvation of our souls; in other words, that our bishop be promoted to the Episcopal Order, by your authority, as soon as possible, for the love of God and of us. For the Lord Abbot reports to us most wonderful and holy things of you, and declares that he will not, and cannot apply to any one else but to you his Father. Filled with joy, we thank God for all his favours, to the full extent of our power. May your Holiness prosper in the Lord.

[¹ (quod?)—R.

² episcopi—R. and B.

³ vestre—B.

⁴ citius—B.

⁵ permoveatur—R. and B.

⁶ gaudio—R.

⁷ gracias—B.]

No. 4.—A.D. 1193 (?)—p. 169, footnote c.

OLAVE II.^a TO THE DEAN, etc. OF YORK,^b

To forward the Consecration of Nicholas Bishop-elect.

Dugdale's *Monasticon Anglicanum*, tom. viii. 1186.

'Venerabili venerabilis et sanctæ¹ Eborum ecclesiæ decano, totique sancto fratrum conventui, Olavus dei gratia² Insularum rex. Quicquid contrarium malo præter³ quidem, et fraternæ⁴ dilectionis affectum fraternitatis vestræ⁵ scripta diligenter intelligentes, quæ⁶ in eis continebatur⁷ animadvertimus, et de ordinum⁸ communione et consortii⁹ vestri servicio, et si gratias quas debemus solvere non possumus, tamen quas possumus incessanter solvere curamus: in omni ergo caritatis sollicitudine ad honorem Dei et matris nostræ¹⁰ ecclesiæ dignitatem quam diminutione¹¹

To the Venerable Dean of the Venerable and Holy Church of York, and to all the Holy Community, Olave, by the grace of God, King of the Isles, wishes whatever is contrary to evil, and sends the affection of fraternal love.

Having carefully considered the letter of your Fraternity, we have taken note of its contents, and for your associating Us with yourselves in your prayers and good works, if We are not able to return the thanks which We owe, We are careful to render without ceasing such thanks as are within Our power.

Wherefore, in all charitable haste for the honour of God and the dignity of our Mother Church, which We think you should

[¹ Sanctæ Eboracensis—R. Sancte Eboracensis ecclesie—B.]

² gracia—B. ³ precatur? ⁴ fraterne dileccionis—B. ⁵ vestre—B.

⁶ que—B. ⁷ continebantur—R. and B. ⁸ oracionum—B.

⁹ consorcii—B. ¹⁰ vestre ecclesie—B. ¹¹ diminuere—R and B.]

^a [See p. 169, note b, on the supposed error of Munch with respect to this document.]

^b [The title of this document is given in the *Reg. Mag. Alb.* iii. 53 a, as *littera Regis Insularum directa Capitulo Eboracensi, (Eborum,—Beck) pro Electo suo.*]

^c [At the beginning there is a blank in the MS., as if for the insertion of an illuminated letter. This blank Beck fills up with an R.]

sicut rem¹ nequaquam debetis acc² pensate, qualiter Nicholaum electum nostrum archiepiscopi vestri per manuum impositionem³ consecratum, omni occasione et dilatione⁴ remota, ad nos mittere laboretis. Alioquin, quod absit, mutua dilectionis⁵ devotio spiritualis, quam promisimus ad vos exaltandum, sub termino mixti⁶ cleri et populi nostri decretum, absque spe reparandi,⁷ in æternum⁸ peribit. Furentium⁹ vero clamor sive injusta queremonia nos nullatenus disturbent qui¹⁰ quod inter nos habere videntur quod¹¹ non c secundum dominum¹² vel homines potius¹³ quam aliud consequitur¹⁴ nuncios vero nostros qui nichil¹⁵ aliud vobis quam per nos audierint¹⁶ intimabunt, honorifice recipite, receptos cum episcopo nostro sine dilatione¹⁷ nobis remittite. Valet.

never suffer to be diminished, consider (*more attentively*) how you may contrive to send to us, without any let or hindrance, Nicholas, our Bishop-elect, consecrated by the hands of your Archbishop. Otherwise, which God forbid, the mutual communication of spiritual love, which for your exaltation we have promised you, within a certain time, according to the decision of our clergy and people, will cease for ever, without hope of recovery. And as for the clamour and unjust complaint of those of Furness, let them in no way disturb us, for unless they hold their peace they shall rather lose that which they seem to possess amongst us than acquire anything more, since it does not bring fruit either according to God or man. Receive with due honour Our envoys, who will lay before you nothing but what they have heard from Ourselves, and after receiving them, send them back to Us, together with our bishop, without delay. Fare ye well.

[¹ remur—R. rem * * * * * B. ² hactenus (attentius?)—R. attencius—B.

³ imposicione—B. ⁴ dilacione—B. ⁵ dileccionis devocio—B.

⁶ juxta—B. ⁷ recuperandi—B. ⁸ eternum—B.

⁹ Fuernensium—R. and B. ¹⁰ jactaverunt (?)—R. ni tacuerint—B.]

¹¹ quia non crescit—R. and B. ¹² deum—R. and B.

¹³ potius amittent—R. and B. ¹⁴ consequentur. Nuncios—R. and B.

¹⁵ nihil—R. ¹⁶ audierant—R. and B. ¹⁷ dilacione—B.]

[No. 5.—Nov. or Dec. A.D. 1154.—p. 171, footnote a.]

BULL OF POPE ANASTASIUS IV.

**Establishing the Province of Drontheim, which included the
Bishopric of the Isles and of Man.**

From the *Diplomatarium Arna-Magnæanum*, published by Thorquelin,
tom. ii. p. 3.

N.B.—To the text of this Bull, taken from the *Diplomatarium* above mentioned, are subjoined various readings, taken from two other sources, namely, from a copy of the Bull given by Pantoppidan (without the preliminary and final attestations), in the *Annales Ecclesiæ Danicæ Diplomatici*, ad annum 1154, p. 379, Copenhagen 1744; and from the rehearsal of the Bull by Innocent IV. in a Bull given by that Pope in February 1253, as it occurs in Thorquelin's *Diplomatarium*, tom. ii. p. 43. The variantes are referred to by Numerals, with the abbreviations P. for Pantoppidan, and Inn. for the Bull of Innocent IV. The notes on Thorquelin's text, given by himself, are added after the variantes, and are referred to by letters. The uncertainty with respect to the date arises from the want of distinctness in the marks before *kalendas Decembris*; at the outside, the difference cannot exceed the time between November 14 and December 1.

✠ **Anastasio Papæ IV. Fundatio Archiepiscopatus Thrundhinensis
data Laterani Ex Apographo Chartaceo, No. 2,
1154, Decembris.**

Universis ad quos præsentis litteræ pervenerint Sweno Decanus, Wlpho Archidiaconus Ecclesiæ Nidrosiensis, Ingewaldus Prior canonicorum regularium Sancti Augustini in Sancta Sede apud Nidrosiam, et Petrus Prior fratrum Prædicatorum ibidem, salutem in Domino sempiternam.

BULL OF ANASTASIUS IV.

**Erection of the Archiepiscopal See of Drontheim, given at the
Lateran Palace.**

From the copy on paper, No. 2.

To all to whom these presents shall come, Sweyn Dean, Ulph Archdeacon of the Church of Drontheim, Ingewald Prior of the Canons Regular of St. Augustine of the Holy See (Cathedral) at Drontheim, and Peter Prior of the Friars Preachers of the same place.

Noveritis nos literas infrascriptas felicitis recordationis Domini Anastasii Papæ quarti, non cancellatas, non abollitas, nec in aliqua sui parte vitiatas, sub philis sericis brunei coloris, et plumbeo sigillo, vidisse et diligenter perlegisse, cum subscriptione ejusdem summi pontificis Anastasii et cardinalium; quarum tenor, una cum subscriptionibus, signis tamen eorundem subscribentium illic appositis, hic autem omissis, de verbo ad verbum sequitur, et est talis.

Anastasius Episcopus, Servus Servorum Dei, venerabili fratri Joanni Trudensi¹ Archiepiscopo ejusque successoribus canonice substituendis in^a perpetuum.² Licet omnibus discipulis eadem ligandi et solvendi sit concessa potestas, licet unum præceptum ad omnes idemque pervenerit prædicandi Evangelium omni creaturæ: velut quædam tamen inter eos habita est discretio dignitatis, et Dominicarum ovium³ curam, quæ omnibus æqualiter imminabat,⁴ unus singulariter suscepit habendam, dicente ad eum Domino: "Petre amas me? pasce oves meas." Qui⁵ etiam inter omnes

Know ye that We have seen and carefully perused the subjoined letters of the Lord Pope, Anastasius IV., of happy memory, in which there is nothing cancelled, nothing erased, nor anything in any part vitiated, guaranteed by the brown silk threads, with the leaden seal, and the signatures of the said Supreme Pontiff Anastasius, and of the Cardinals. Their tenor, together with the signatures, omitting however, here, the seals which are affixed to the document, is word for word as follows—

Anastasius, Bishop, Servant of the servants of God, to our venerable brother John, Archbishop of Drontheim, and to his successors hereafter canonically appointed; in perpetual memory of the transaction. Albeit, the same power of loosing and binding was granted to all the disciples; albeit, one and the same precept of preaching the Gospel to every creature extended to all; nevertheless, a certain distinction, as it were, of dignity, was observed amongst them, and the charge of the Lord's flock, which pressed equally upon all, was in a special manner received by one; the Lord saying unto him, "Peter, lovest thou me? Feed my sheep." He also, amongst all the

¹ P. Trudensi.

² P. omits in perpetuum.

³ P. rerum.

⁴ P. imminabit.

⁵ P. quamvis.

^a ppm. extat in membran.

Apostolos principatus nomen obtinuit, et de fratrum confirmatione singulare a Domino præceptum accepit ; ut in hoc secururæ posteritati daretur intelligi, quoniam quamvis multos ad regimen Ecclesiæ contingeret ordinari, unus tamen solummodo supremæ dignitatis locum fastigiumque teneret, et unus omnibus, et potestate iudicandi, et gubernandi onere præsideret. Unde et secundum hanc formam in Ecclesia distinctio servata est dignitatum. Et sicut in humano corpore pro varietate officiorum diversa ordinata sunt membra,¹ ita in structura Ecclesiæ ad diversa ministeria exhibenda diversæ personæ in diversis sunt ordinibus constitutæ. Aliis enim² ad singularum ecclesiarum, aliis autem ad singularum urbium dispositionem ac regimen ordinatis, constituti sunt in singulis provinciis alii, quorum prima³ inter fratres sententia habeatur, et ad quorum examen subjectarum personarum questiones et negotia referantur. Super omnes autem Romanus Pontifex, tanquam Noe in arca, primum locum noscitur obtinere ; qui ex collato sibi desuper in Apostolorum principe privilegio, de

apostles, obtained the title of prince, and received a special command from the Lord to confirm his brethren. Whereby future generations were given to understand that although many should be ordained to govern the church, yet should one exclusively be placed above all, in the position of the highest dignity, and he alone preside over all, vested with supreme jurisdiction, and charged with universal government. And hence, after this pattern, a distinction of dignities has been preserved in the Church. And as in the human body there are various members according to the diversity of the functions to be discharged, so in the structure of the Church diverse persons are placed in diverse orders, for the performance of various ministrations. For while some are appointed to regulate and govern particular churches, some particular cities, others are constituted over particular provinces, whose decision holds the first place amongst their brethren, and to whose examination are to be referred all questions and matters regarding the persons subject to them. But the Roman Pontiff, like to Noah in the ark, is acknowledged to hold the first place above all. He, by virtue of the privilege granted to him from above in the person of the prince of the apostles,

¹ P. ministeria.² P. namq.³ P. præcipua.

universorum causis judicat et disponit. Et per universum orbem Ecclesiæ filios in christianæ fidei firmitate non desinit confirmare; talem¹ se curans jugiter exhibere, qui vocem Dominicam videatur audisse, qua dicitur: "Et tu aliquando conversus confirma fratres tuos." Hoc nimirum post beatum Petrum illi Apostolici² viri, qui per successiones temporum ad gerendam curam sedis Apostolicæ surrexerunt, indesinenti curaverunt studio adimplere, et per universum orbem, nunc per se, nunc per legatos suos corrigenda³ corrigere, et statuenda statuere, summopere studuerunt: quorum quoque vestigia subsecutus felicis memoriæ Papa Eugenius antecessor noster, de corrigendis his quæ in regno Norvegiæ correctionem videbantur exposcere, et verbo⁴ ibi fidei seminando, juxta sui officii debitum, sollicitus extitit. Et quod per se ipsum, universalis Ecclesiæ cura obsistente, non potuit, per legatum suum, venerabilem⁵ scilicet⁶ fratrem nostrum, Nicolaum Albanensem Episcopum, executioni mandavit. Qui

judges and decides the causes of all, never ceasing to confirm in the solidity of the Christian faith, the children of the Church throughout the world, and constantly standing forth as one who seems to have heard the voice of the Lord, saying, "And thou being once converted, confirm thy brethren." And, to conclude, the apostolic men, who after the blessed Peter, have in successive ages arisen to administer the government of the Apostolic See, have with unremitting zeal endeavoured to fulfil this injunction, and throughout the whole world, either in person or through their legates, have strenuously laboured to correct what was amiss, and provide by salutary enactments for the general welfare. Following in their footsteps, Pope Eugenius, Our predecessor of happy memory, unable, by reason of the charge which he had of the universal Church, to fulfil in person the duty of amending such things as seemed to require correction in the kingdom of Norway, and of sowing there the word of faith, performed it through his legate, our venerable brother Nicholas, Bishop of Albano, who, going

¹ P. talemque curam.

² Inn. Apostoli.

³ P. *omits* corrigenda. . . . statuere, *adds* fratres confirmare.

⁴ P. *omits* verbo . fidei, *adds* Dei ibi semen.

⁵ Inn. *omits* venerabilem . . . nostrum, *adds* qui postea in Romanum Pontificem est assumptus.

⁶ P. *omits* scilicet.

ad partes illas accedens,¹ sicut a suo patrefamilias acceperat in mandatis, talentum sibi² creditum largitus est ad usuram, et tanquam fidelis servus et prudens, multiplicatum in³ fructum studuit reportare. Inter caetera vero, quæ illic ad laudem nominis Dei⁴ et ministerii sui commendationem implevit, juxta quod prædictus antecessor noster ei præceperat, pallium Fraternitati tuæ⁵ indulsit. Et ne de caetero provinciæ Norvegiæ Metropolitanæ possit cura deesse, commissam gubernationi tuæ urbem Thrudensem⁶ ejusdem provinciæ perpetuam Metropolim ordinavit; et ei Afloensem,⁷ Hammacopiensem,⁸ Bergenensem, Stawangriensem,⁹ Insulas Orcades, Insulas Guthraie,¹⁰ Insulas Islandensium et Grenelandie¹¹ Episcopatus, tanquam suæ Metropoli perpetuis temporibus constituit subiacere, et earum episcopatus¹² sicut Metropolitanis¹³ suis tibi tuisque successoribus obedire. Ne igitur ad violationem¹⁴

into those parts in obedience to the command he had received from the father of the family, placed out at interest the talent confided to his care, and as a faithful and prudent servant laboured to return it with suitable increase. Amongst other things, which he there performed to the glory of God's name and to the commendation of his own ministry, he, in accordance with instructions he had received from Our said predecessor, conferred the pallium on thee Brother. And that the province of Norway might not ever afterwards be deprived of the care of a metropolitan, he constituted the city of Drontheim, which is under thy charge, perpetual metropolis of the said province, and ordained that the bishoprics of Oslo, Hamar, Bergen, Stavanger, the Orkneys, the Sudreys, the Icelandic Islands, and Greenland, should be in all future times subject to it, as to their metropolis, and that the bishops of those sees should obey thee and thy successors as their metropolitan. Wherefore, in order that no one may ever

¹ P. *omits* accedens. ² P. *omits* sibi. ³ P. inde. ⁴ P. Divini.

⁵ Inn. *omits* Fraternitati tuæ, *adds* bonæ memoria Johanni antecessori tuo.

⁶ P. Trundensem. Inn. gubernationis suæ urbem Nedrosiensem.

⁷ P. Ascloensem.

⁸ Inn. Hamartipiensem, Bargensem.

⁹ P. Stalangriensem.

¹⁰ Inn. Fureie P. Suthracæ G. L. Suthraie.

¹¹ P. Gronelandiæ episcopatum.

¹² Inn. and P. episcopos.

¹³ Inn. *adds* tam sibi quam suis.

¹⁴ Inn. violentiam.

constitutionis istius¹ ulli unquam liceat aspirare, nos eam auctoritate² Apostolica confirmamus et praesenti³ privilegio communimus; statuentes, ut Trudensis civitas perpetuis temporibus supradictarum urbium Metropolis⁴ habeatur, et earum Episcopi, tam tibi quam tuis successoribus, sicut Metropolitani⁵ obediant, et de manu vestra consecrationis gratiam sortiantur. Successores autem⁶ tui ad Romanum Pontificem tantum recepturi⁷ donum consecrationis accedant, et ei simili⁸ modo et Romanæ Ecclesiæ subjecti semper existant. Porro concessio tibi pallio pontificalis scilicet officii plenitudine, infra ecclesiam tantum ad sacra missarum sollempnia⁹ per universam provinciam tuam hiis solummodo diebus uti fraternitas tua debebit, qui inferius leguntur inscripti:¹⁰ Nativitate Domini, Epiphania, Cæna Domini, Resurrectione, Ascensione, Penthecosten,¹¹ in sollempnitatibus sanctæ¹² Dei genetricis semperque¹³

attempt to violate this constitution, we confirm it by apostolic authority, and strengthen it by the present instrument, ordaining that the city of Drontheim shall in all future times be held to be the metropolis of the above mentioned cities, and that their bishops shall owe obedience to thee and to thy successors as to their metropolitans, and shall seek at thine and their hands the grace of consecration. But as to thy successors, they shall have recourse to the Roman Pontiff alone for the gift of consecration, and shall for ever be subject to him only, and to the Roman Church. And as for the pallium which has been granted to thee, and in which lies the fulness of the pontifical office, thou, brother shall wear it only in the church at the solemn office of mass on the following days; Christmas Day, the Epiphany, Maunday Thursday, Easter Sunday, Ascension Day, Whitsunday, the Solemnities of

¹ Inn. *adds* ipsius. P. *omits* istius.

² Inn. *adds* nos felicitis recordationis Alexandri et Gregorii, praedecessorum nostrorum Romanorum Pontificum vestigiis inhaerentes eandem constitutionem.

³ Inn. praesentis scripti.

⁴ P. Metropolin.

⁵ Inn. suo Metropolitanano. P. *adds* suis. ⁶ P. vero. ⁷ Inn. percepturi.

⁸ Inn. and P. solummodo.

⁹ Inn. solennia.

¹⁰ P. in scripto.

¹¹ Inn. Pentecoste. P. Pentecost. G. L. Pentecosten.

¹² Inn. and P. beatæ.

¹³ P. *omits* que.

Virginis Mariæ, in Natalitio beatorum Apostolorum Petri et Pauli, in Nativitate¹ sancti Joannis Baptistæ, in festo² Beati Joannis Evangelistæ, commemoratione omnium Sanctorum, in consecrationibus Ecclesiarum vel Episcoporum, Benedictionibus Abbatum, ordinationibus presbiterorum, in die dedicationis³ Ecclesiæ tuæ, ac festis sanctæ Trinitatis, et Sancti Olavi, et Anniversario tuæ consecrationis die. Studeat ergo tua fraternitas, plenitudine tantæ dignitatis suscepta, ita⁴ strenue cuncta peragere, quatenus morum tuorum ornamenta eidem valeant convenire. Sit vita tua subditis⁵ exemplum ut per eam agnoscant, quid debeant appetere, et quid cogantur vitare. Esto discretione præcipuus, cogitatione mundus, actione purus, discretus in silentio, utilis in verbo. Curæ tibi sit magis hominibus prodesse quam præesse. Non in te potestatem ordinis, sed æqualitatem oportet pensare⁶ conditionis. Stude ne vita doctrinam destituat, nec rursum⁷ vitæ doctrina contradicat. Memento

the blessed Mary, Mother of God, ever a virgin, the Feast of the blessed apostles Peter and Paul, the Nativity of St. John the Baptist, the Feast of blessed John the Evangelist, the Commemoration of All Saints, at the consecration of churches or of bishops, the blessing of abbots, the ordination of priests, the day of the dedication of thy church, the Feasts of the Holy Trinity and of St. Olave, and the anniversary day of thy consecration. Wherefore, Brother, seeing that thou hast received the fulness of so great a dignity, endeavour to act in all things with such earnestness that the adornments of thy good actions may be in keeping with it. Let thy life be an example to thy subjects, that from it they may learn what to seek after, and what to avoid. Be foremost in prudence, clean of heart, pure in action, discreet in thy silence, useful in thy speech; be more anxious to do good to men than to preside over them. The equality of thy nature, not the authority of thy Order, should occupy thy thoughts. See that thy life forsake not learning, nor that thy teaching, on the other hand, be in contradiction to thy life. Remember that the governing of

¹ Inn. *adds* inventionem et exultationem Sanctæ Crucis, Nativitatem beati.

² Inn. *omits* in. P. in die.

³ Inn. consecrationis.

⁴ P. *omits* ita.

⁵ Inn. *adds* in.

⁶ P. *prensare*.

⁷ P. *rursus*.

quia ars est artium regimen animarum. Super omnia studium tibi sit, Apostolicæ sedis decreta firmiter observare, eique¹ tamquam matri et dominæ tuæ humiliter obedire. Ecce frater in Christo karissime inter multa alia hæc sunt pallii, ista sunt sacerdotii, quæ omnia facile, Christo adjuvante, adimplere poteris, si virtutum omnium magistram caritatem, et humilitatem habueris, et quod² foris habere ostenderis intus habebis. Decernimus ergo, ut nulli omnino hominum liceat eandem Ecclesiam temere perturbare, vel³ ejus possessiones auferre, vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare. Sed illibata omnia et integra conserventur, eorum pro quorum gubernatione et sustentatione concessa sunt, usibus omnimodis profutura, salva sedis Apostolicæ auctoritate. Si qua⁴ igitur in futurum ecclesiastica secularive persona hanc nostræ Constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertiove commonita, nisi præsumptionem⁵ suam congrua satisfactione correxerit, potestate⁶ honorisque sui dignitate careat, reamque se

souls is the art of arts. Let it be thy endeavour, above all things, firmly to observe the decrees of the Apostolic See, and humbly to obey her as thy mother and mistress. Behold, dearest Brother in Christ, these, amongst many others, are the duties which belong to the pallium and to the priesthood, all of which thou mayest, with the help of Christ, easily fulfil, if thou hast the mistress of all virtues charity, and humility; and if what thou outwardly showest thou possessest in thy heart. We decree thereupon that it shall not be lawful for any man rashly to disturb this same Church, or take away its possessions, or retain them when taken, or diminish them, or disturb them in any way; but let them be preserved whole and entire, for the advantage of those for whose government and support they were given, saving always the authority of the Apostolic See. Wherefore, if any ecclesiastical, or lay person, having knowledge of this our Constitution, shall rashly attempt to contravene it, and after a second or third admonition shall not make amends for his presumption by proper satisfaction, let him be deprived of whatsoever place of power and honour he may hold; and let him know that he is

¹ Inn. et.² P. quæ.³ Inn. and P. aut.⁴ P. quæ ergo.⁵ Inn. reatum.⁶ Inn. and P. potestatis.

divino iudicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore et sanguine Dei et Domini redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ¹ ultioni subjaceat, cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jesu Christi quatenus et hic fructum bonæ actionis percipiant et apud districtum Judicem præmia æternæ pacis invenient. Amen. Amen.

Ego Anastasius catholicæ Ecclesiæ Episcopus.

Ego Imarus^a Tusculanus Episcopus.

Ego Nicolaus Albanensis Episcopus.

Ego Hugo Hostiensis Episcopus.

Ego Cencius Portuen. et S. Rufinæ² Episcopus.

Ego Gregorius Sabinensis Episcopus.

Ego Guido Presbyter Card. †'†' Sancti Crysogoni.^b

Ego Manfredus Presbyter Card. †'†' Sanctæ Sabinae.^c

Ego Aribertus Presbyter Card. †'†' Sanctæ Anastasiæ.

guilty before the divine judgment of an unjust deed ; and let him not partake of the most holy Body and Blood of our God and Lord Jesus Christ, our Redeemer ; and let him be amenable to severe vengeance at the last judgment. But to all those who shall preserve to this place its rights, may the peace of our Lord Jesus Christ be granted, so that they may receive here the fruit of their good actions, and may meet hereafter at the hands of the just Judge the rewards of eternal peace. Amen. Amen.

I Anastasius, Bishop of the Catholic Church.

I Imarus, Bishop of Tusculum.

I Nicholas, Bishop of Albano.

I Hugh, Bishop of Ostia.

I Cencius, Bishop of Porto and St. Rufina.

I Gregory, Bishop of Sabina.

I Guido, Cardinal Priest of St. Chrysogonus.

I Manfred, Cardinal Priest of St. Sabina.

I Aribertus, Cardinal Priest of St. Anastasia.

¹ P. *adds* ut.

² P. *Rafinæ*.

^a corr. Ymarus.

^b corr. Crysog.

^c corr. Sabinae.

Ego Astaldus ^a Presbyter Card. † † Sanctæ Priscæ.
 Ego Johannes Presbyter Card. Sanctorum Joh. et Pauli.¹
 Ego Henricus Presbyter Card. † † Sanctorum Nerei et Achillei.
 Ego Guido, Diaconus Card. Sanctæ Mariæ in Porticu.
 Ego Johannes Diac. Card. Sanctorum Sergii ^b et Bacehi.
 Ego Odo Diac. Card. S. Nicolai in carcere Tull.²

Datum Lat. per manum Rolandi, Sanctæ Romanæ Ecclesiæ
 Presbyteri Cardinalis et Cancellarii . . .³ Kal. Decembris indic-
 tione iii. Incarnationis Dominicæ anno MCLIII, Pontificatus
 vero Domini Anastasii Papæ iii. anno ii.

Nos insuper supradicti Decanus, Archidiaconus et Priores
 vidimus et alias sex literas Apostolicas, videlicet, Adriani
 Quarti, Clementis Tertii, Innocentii Tertii, Gregorii Noni,
 Innocentii Quarti, et Clementis Quarti, cum impendentibus
 plumbeis sigillis, omni prorsus suspicione carentes, sub eodem
 verborum tenore, eadem per omnia privilegia præfatæ Ecclesiæ

I Astaldus, Cardinal Priest of St. Prisca.
 I John, Cardinal Priest of S.S. John and Paul.
 I Henry, Cardinal Priest of S.S. Nereus and Achilleus.
 I Guido, Cardinal Deacon of St. Mary in Porticu.
 I John, Cardinal Deacon of SS. Sergius and Bacchus.
 I Odo, Cardinal Deacon of St. Nicholas at the Tullian prison.

Given at the Lateran, by the hand of Roland, Cardinal Priest
 and Chancellor of the Holy Roman Church, on the first (?) of
 December, in the third indiction, in the year from the Incarnation
 of our Lord, 1154, in the second year of the pontificate of our
 Lord Pope Anastasius IV.

Moreover, we, the aforesaid Dean, Archdeacon, and Priors,
 have seen also other six Letters Apostolic, viz.—of Adrian IV.,
 Clement III., Innocent III., Gregory IX., Innocent IV., and
 Clement IV., with the leaden seals therefrom suspended, altogether
 above suspicion, in the same tenor of words, containing the same
 grants in all respects made to the above named Church of

¹ P. omits Pauli, adds Panachii tit. S.S.

² P. omits Tull.

³ P. adds secundo.

^a corr. Astaldus vel. Ast.

^b corr. Sergii.

Nidrosiensi concessa, cum similibus ipsorum summorum Pontificum et Cardinalium subscriptionibus et signis eorumdem, continentes. in quorum omnium fidem et testimonium præmissorum, sigilla nostra præsentibus duximus apponenda
Datum Nidrosiæ vi. kalendas Julii anno Domini MCDXXIX.

Drontheim, similarly signed and sealed by the sovereign Pontiffs, and the cardinals.

In faith and testimony of all which as aforesaid, we have thought it right to attach our seals to the present letters.

Given at Drontheim, on the 26th of June, in the year of our Lord 1429.

No. 6.—December 9, A.D. 1203.—p. 185.

LETTER OF INNOCENT III. TO THE MONASTERY OF IONA.

He takes it under the special protection of the Church.

Regesta Innocentii III., tom ii., Ann. 6, Epist. 180, Archiv. Sec. Vat.

Innocentius episcopus s. s.^a dei, dilectis filiis Celestino abbati Sancti Columbæ de Hy Insula, ejusque fratribus tam præsentibus quam futuris religiosam vitam professis, in perpetuum, salutem et apostolicam benedictionem. Religiosam vitam eligentibus apostolicum convenit adesse præsidium, ne forte cujuslibet temeritatis incursus aut eos a proposito revocet, aut robur, quod absit, sacræ religionis enervet. Eapropter dilecti in domino filii vestris justis postulationibus clementer annuimus, et præfatum monasterium Sancti Columbæ, in quo divino mancipati estis obsequio, sub beati Petri et nostra protectione suscipimus et presentis scripti privilegio communimus, in primis siquidem statuentes, ut ordo monasticus, qui in eodem loco secundum deum et beati Benedicti regulam institutus esse dinoscitur, perpetuis ibidem temporibus inviolabiliter conservetur.

Innocent Bishop, servant of the servants of God, to Our beloved sons, Celestine, Abbot of St. Columba, in the Isle of Iona, and his brethren, both those who have already dedicated themselves to the Religious life, and those who are about to follow in their footsteps, for ever, health and apostolical benediction.

It is meet that the Apostolical protection should be given to those who make choice of the Religious life, for fear, lest wicked assaults from without might withdraw them from their resolution, or, which God forbid, relax the sacred discipline of Religious rule.

Wherefore, beloved children in the Lord, in Our clemency We accede to your just requests, and We take under the protection of blessed Peter, and of Ourselves, with the guarantee of this present instrument, the aforesaid monastery of St. Columba, in which you devote yourselves to the divine service, decreeing, to wit, in the first place, that the monastic Institution, which, as is known, has been there founded in accordance with the will of God and the rule of blessed Benedict, be inviolably preserved there for ever.

[“ s. s. servus servorum.”]

Præterea quascunque possessiones, quæcunque bona in præsentiarum juste et canonice possidetis, aut in futurum concessione pontificum, liberalitate regum, largitione principum, oblatione fidelium, seu aliis justis modis præstante domino, poteritis adipisci, firma vobis vestrisque successoribus et illibata permaneant. In quibus sub propriis duximus exprimenda vocabulis, locum ipsum in quo præfatum monasterium situm est cum omnibus pertinentiis suis. ecclesias de Insegal. de Mule. de Colvansei. de Cheldubsenaig. de Chelcenneg. et de Ile. Insulas Hy. Mule. Colvansei. Orvansei. Canei, et Calve. Terra de Magenburgh. de Mangecheles. de Herilnean.^a de Sotesdal. Terras Abberade in Yle. de Markarna. et de Camusnanesre.^b Sane novalium vestrorum quæ propriis sumptibus colitis, de quibus aliquis hactenus non percepit, sive de vestrorum animalium nutrimentis nullus a vobis decimas exigere vel extorquere præsumat. Sepulturam quoque illius loci liberam esse decernimus, ut eorum devotioni

Furthermore, whatsoever possessions and goods you at present justly and canonically possess, or in future, through God's goodness, may obtain, from Papal grants, royal liberality, the beneficence of princes, the offerings of the faithful, or from any other rightful source, let all such remain to you and your successors secure and undisturbed.

Amongst these We have thought fit to specify the place in which the monastery is situate, together with its appurtenances, to wit, the churches of Insegal, of Mull, of Colonsay, of Childubsenaig, of Chelcenneg, and of Isla; the islands of Iona, Mull, Colonsay, Oronsay, Canei, and Calve; the land of Magenburgh, of Mangecheles, of Herilnean, of Sotesdal; the farms of Aberade in Isla, of Markarna, and of Camusnanesre.

Let no one presume to demand or extort tithes either of your tillage lands, which you cultivate at your own expense, which have hitherto undergone no tithe charge, or of the fodder of your cattle.

Moreover, we decree that there shall be free right of sepulchre in the place, so that no one is to put any obstacle to the devotion

^a Aut "Herilneam."

^b Aut "Camusnamesre."]

et extremæ voluntati, qui se illic sepeliri deliberaverint, nisi forte excommunicati et interdicti fuerint, aut etiam publici usuarii, nullus obsistat, salva tamen justitia illarum ecclesiarum, a quibus mortuorum corpora assumuntur. Obeunte vero te nunc ejusdem loci abbate vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia seu violentia præponatur, nisi quem fratres communi consensu vel fratrum pars consilii sanioris secundum dei timorem et beati Benedicti regulam providerint eligendum. Ad indicium autem hujus a sede apostolica protectionis perceptæ duos bizantios^a gratis oblatos solves nobis nostrisque successoribus annuatim. Decernimus ergo ut nulli omnino homini liceat præfatum locum temere perturbare aut ejus possessiones auferre vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare, sed omnia integra conserventur, eorum, pro quorum gubernatione et sustentatione concessa sunt, usibus omnimodis profutura, salva sedis apostolicæ auctoritate et diœcesanorum episcoporum canonica justitia. Si qua igitur in futurum ecclesiastica secularisve

and last wishes of those who desire to be buried there, excepting always those who are under excommunication or interdict, or public usurers, saving however the rights of those churches from which the bodies of the dead are brought.

In the case, moreover, of the death of either you, the present abbot, or of any of your successors, let no one through cunning or violence be placed at the helm, but let either the brethren by common consent, or the wiser portion of them, provide a successor, having before their eyes the fear of God and the rule of blessed Benedict. As a proof of this protection, which you have received from the Apostolic See, you will give gratis each year, to Ourselves and to Our successors, the sum of two bezants. We decree, therefore, that no one shall cause annoyance to the afore-said monastery, or take its possessions, or retain them if taken, or mulct them, or harass them; but that all things be preserved intact for the use of those for whose government and support they were granted, saving, however, the authority of the Apostolical See, and the Canonical rights of the bishops of the diocese.

If then, in future, any person, either lay or ecclesiastic,

[^a See footnote ^b, p. 258.]

persona huius nostræ constitutionis paginam sciens contra eam temere venire temptaverit, secundo tertiove commonita, si non reatum suum congrua satisfactione correxerit, potestatis honorisque sui dignitate careat, reamque se divino iudicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore et sanguine dei et domini redemptoris nostri Jhesu Christi aliena fiat atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem loco sua jura servantibus sit pax domini nostri Jhesu Christi, quatenus et hic fructum bonæ actionis percipiant et apud districtum judicem præmia eternæ pacis inveniant. Amen. Amen. Amen. Datum Agnaniæ per manum Johannis Sanctæ Romanæ ecclesiæ subdiaconi et notarii .v. Idus Decembris Indictione .vii. Incarnationis dominicæ anno MCCIII. pontificatus vero domini Innocentii Papæ III. anno sexto.

knowing the tenour of this our Constitution, shall attempt rashly to contravene it, and after a second or third warning, do not correct his fault and atone for it, let him be deprived of his dignity and of his honours; let him know that he will have to answer to God for the injury done; let him not be permitted to partake of the Body and Blood of our Lord and Saviour Jesus Christ, and at the last judgment may he be condemned to condign punishment.

But may all those who preserve the rights of the place be gifted with the peace of our Lord Jesus Christ, so that they may both receive the reward of their good deed here, and obtain the recompense of the Just Judge hereafter. Amen. Amen. Amen.

Given at Anagni by the hand of John, Subdeacon and Notary of the Holy Roman Church, the 9th day of December, in the seventh Indiction, being the year of our Lord's Incarnation 1203, and the sixth of the Pontificate of the Lord Pope Innocent the Third.

No. 7.—May 11, A.D. 1212.—p. 185.

REGINALD DECLARES HIMSELF LIEGEMAN OF KING JOHN.

Rymer's *Fœdera*, I. i. 105.

Omnibus Christi fidelibus, præsentem chartam inspecturis, Reginaldus Rex Insularum, salutem. Sciatis quod deveni homo ligius domini Regis Angliæ Johannis contra omnes mortales quamdiu vixero, et inde ei fidelitatem et sacramentum præstiti. Et in hujus rei testimonium hanc chartam meam inde feci. Testibus, domino P. Winton' episcopo. W. comite Sarum. G. filio Petri comite Essex. S. comite Winton'. Willielmo Briwerr. Guarino filio Geroldi. Apud Lameh', xvj. die Maij.

To all the faithful of Christ who shall see this present charter, Reginald, King of the Islands, sends greeting.

Be it known to you that I have become the liegeman of the Lord John, King of England, against all men, during my lifetime, and that in consequence I have sworn fidelity to him. In witness whereof I have issued this charter.

Witnesses.—The Lord P. Bishop of Winchester. W. Earl of Salisbury. G. son of Peter, Earl of Essex. S. Earl of Winchester. William Briwerr. Warren son of Gerald. At Lambeth, 16th day of May.

No. 8.—September 22, A.D. 1219.—p. 186.

KING REGINALD TO POPE HONORIUS III.

Becomes vassal and tributary to Rome.

Theiner's *Vetera Monumenta*, No. xxvi., p. 11.

N.B.—The first part and the ending of this document is given by P. Munch in a footnote, at page 90 in his edition.

Reginaldus rex Insularum offert insulam Man ecclesiæ Romanæ et eam recipit a dicta ecclesia in feudum sub censu annuo xii. mar sterlingorum.—Reg. Ann. 3, Epist. 629.

Sanctissimo patri et domino H(onorio) dei gratia summo Pontifici Reginaldus Rex Insularum commendationem cum osculo pedum. Noverit sancta paternitas vestra, quod nos, ut participes simus bonorum, quæ sunt in ecclesia Romana, ad monitionem et exhortationem dilecti patris domini P. Norwicensis Electi, camerarii et legati vestri, dedimus et obtulimus ei nomine ecclesiæ Romanæ et vestro, et catholicorum successorum vestrorum, Insulam nostram de Man, quæ ad nos jure hereditario pertinet, et de qua nulli tenemur aliquod servitium facere, et deinceps nos et hæredes

Reginald, King of the Islands, offers the Isle of Man to the Roman Church, and receives it back from the said church in fief, subject to a yearly tribute of twelve marks sterling.

To our most holy Father and Lord, Honorius, by the grace of God, sovereign Pontiff, Reginald, King of the Islands, commends himself and kisses the pontiff's feet. Be it known to you, Holy Father, that wishing to share in the good things which belong to the Roman Church, on the advice and exhortation of our beloved father, Lord P. . . . Bishop-elect of Norwich, your chamberlain and legate, we have given and presented to him, as representative of the Roman Church, and your own, and of your catholic successors, our Island of Man, which of hereditary right belongs to Us, and for which We are bounden to no one in any manner of service; and henceforward, We, and Our Heirs for ever, shall hold

nostri in perpetuum tenebimus in feodum dictam Insulam ab ecclesia Romana, et faciemus ei per hoc homagium et fidelitatem, et in recognitionem domini nomine census nos et hæredes nostri in perpetuum annuatim solvemus ecclesiæ Romanæ duodecim marcas sterlingorum in Anglia apud Abbatiam de Furnis Cisterciensis ordinis in festo Purificationis Beatæ Mariæ. Et si non esset ibi aliquis ex parte vestra, vel successorum vestrorum, deponentur dictæ duodecim marchæ per nos et hæredes nostros penes abbatem et conventum, ecclesiæ Romanæ nomine. Hanc donationem et oblationem dictus dominus legatus recepit ad voluntatem et beneplacitum vestrum, et post receptionem factam ab eo sic, ipse dominus legatus dictam Insulam dedit mihi et hæredibus meis in feodum perpetuo possidendam et tenendam nomine ecclesiæ Romanæ, et me inde per anulum aureum investivit. [Sciat igitur paternitas vestra, quod ad mandatum dicti legati juravi observare et tenere inviolabiliter prædicta pro me et hæredibus meis perpetuo. Et juravi, quod super hoc securitatem faciam, per meipsum

the said Island in fief from the Roman Church, and shall in this do liege homage to her, and in recognition of her sovereignty, We, and Our Heirs in perpetuity, shall annually, on the feast of the Purification of the Blessed Mary, pay the sum of twelve marks sterling, under the title of tribute, to the Roman Church, at the abbey in Furness of the Cistercian order in England. And should there be no one there representing You or your Successors, the said twelve marks shall be deposited by Us and Our Heirs with the abbot and monastery, in the name of the Roman Church.

This offering and gift the said Lord Legate has accepted, pending your will and pleasure; and after the acceptance so made by him, he, the Lord Legate, gave back the said island to me and to my heirs, to be retained and held for ever in the name of the Roman Church; he then, by the golden ring, invested me with it.

[Be it therefore known to you, Holy Father, that at the command of the said Legate, I have sworn for myself, and for my heirs for ever, to hold and to keep inviolably the aforesaid arrangement. I have, moreover, sworn for myself, and for my

et hæredes meos et homines Insulæ, quam dictus legatus vel alius de mandato vestro petierit a me, bona fide et sine fraude, et in hujus rei testimonium has litteras patentes fieri fecimus. Iis testibus C. Bangorensi Episcopo de Wallia, officiali de Man, Johanne clerico, Ivone filio Hollwed, Magistro Ivone, Holano Senescallo dni.^a Regis de Man. Supplicamus autem sanctitati vestræ, quod privilegium illud et petitionem, quam aliis Regibus censualibus et vassallis ecclesiæ Romanæ conceditis, nobis mittat sanctitas vestra. Nos enim parati sumus omnia prædicta secundum mandatum vestrum servare. Interfuerunt autem huic nostræ donationi de familia domini legati Magister Petrus de Collemedio domini papæ capellanus, Magister Ardingus Papiensis ejusdem domini subdiaconus, Magister Petrus de Babutio, Magister Jacobus scriptor domini papæ, presbyter Lucas de Wytsando domini legati capellanus, Pandulfus nepos ipsius domini legati thesaurarius Cicestrensis, Magister Johannes de Venafo, Stephanus nepos domini Stephani Basilicæ duodecim apostolorum presbyteri

heirs, and for the men of the island, to give in this matter such security, in good faith and without fraud, as the said Legate or other person by your command shall require of me:—in testimony whereof we have issued these letters-patent, in presence of C. . . . Bishop of Bangor in Wales, official of Man; the clerk, John; Ivo, the son of Hollwed; Mister Ivo; Holan, seneschal of my lord the King of Man.

We beseech your Holiness that that privilege and favour which you concede to other kings, tributaries and vassals of the Roman Church, may be granted to Us likewise by your Holiness, for we are ready to fulfil all the above named things according to your bidding.

At the making of this our gift, there were present of the household of the lord Legate, Mister Peter de Collemedio chaplain to our Lord the Pope, Mister Harding of Pavia sub-deacon to our Lord the Pope, Mister Peter de Babutio, Mister James notary to our Lord the Pope, the priest Lucas of Wytsand, chaplain of the Lord Legate, Pandolph nephew of the Lord Legate and chancellor of Chichester, Mister John of Venafo, Stephen nephew of the Lord Stephen Cardinal-priest of the Basilic of the twelve apostles,

[^a domini.]

Cardinalis, Martinus Cicestrensis senescallus domini legati, Conradus clericus domini Gregorii de Crescentio sancti Theodori diaconi Cardinalis, Rusticus et Johannes de Londono scriptores domini.] Actum Londini in domo militiæ Templi x. Kalendas Octobris anno domini MCCXIX. Et ne super iis aliquando possit dubitari, has litteras fieri fecimus et sigillo nostro muniri.

Martin of Chichester seneschal of the Lord Legate, Conrad clerk to the Lord Gregory Crescenzi Cardinal-deacon of St. Theodore, Rusticus and John of London notaries to the Lord Legate.]

Done in London, at the Temple, on the 22d of September, in the year of our Lord 1219. Lest there should be any doubt attaching to these things, We have issued these presents, and affixed thereto Our seal.

No. 9.—September 24, A.D. 1219.—p. 186.

HENRY III.—SAFE CONDUCT FOR REGINALD.

Rymer's *Fœdera*, I. i. 156.

Rex omnibus ballivis et fidelibus suis has litteras inspecturis salutem. Sciatis nos suscepisse in salvum et securum conductum dilectum et fidelem nostrum Reginaldum Regem de Man, et homines suos, quos secum duxerit, per totam potestatem nostram, in eundo versus terram suam de Man. Et ideo vobis mandamus, firmiter præcipientes, quod nec eidem Reginaldo Regi de Man, nec suis, malum, damnum, aut impedimentum aliquid faciatis, aut fieri permittatis. Durabit autem conductus iste usque ad instans natale Domini, anno regni nostri quarto. Et in hujus rei testimonium, etc. Teste domino Petro Wintoniensi episcopo, apud Novum Templum London, vicesimo quarto die Septembris, anno, etc. tertio.

The King, to all his bailiffs and faithful subjects who shall see this letter, greeting. Be it known to you that We have taken under our safe and secure conduct, throughout our entire realm, our beloved and faithful Reginald, King of Man, and the followers whom he shall have with him, in his journey towards his territory of Man. And therefore We strictly enjoin you neither to cause, nor suffer others to cause, any mischief, loss, or hindrance, to the said Reginald, King of Man, or his followers. Moreover, this safe conduct will continue in force until the ensuing Christmas, in the fourth year of Our reign. And in testimony hereof, etc. Witness.—The Lord Peter, Bishop of Winchester, at the New Temple, London, the twenty-fourth day of September, in the third year, etc.

No. 10.—September 24, A.D. 1219.—p. 186.

HENRY III. GRANTS FREE COMMUNICATION FOR HIS SUBJECTS
WITH MAN.

Rymer, l. c.

Rex omnibus, ad quos præsentēs litteræ pervenerint, salutem. Sciatis quod dilectus et fidelis noster Reginaldus Rex de Man venit ad fidem et servitium nostrum, et nobis homagium suum fecit. Et ideo vobis mandamus, quod in terram ipsius Reginaldi Regis de Man salvo et secure veniatis, et negotia vestra ibidem expediatis, quamdiu fuerit ad fidem et servitium nostrum. Et in hujus, etc. Teste ut supra, anno, etc. tertio.

The King, to all to whom these presents shall come, greeting. Be it known to you that Our beloved and faithful Reginald, King of Man, has entered into Our allegiance and service, and has done Us homage. And therefore We authorise you to enter the territory of the said Reginald, King of Man, with safety and security guaranteed, and there to transact your affairs so long as he shall remain in Our allegiance and service.

In witness thereof, etc. Witness as above, in the third year, etc.

[No. 11.—November 9, A.D. 1219.—p. 242, footnote *a*.]

POPE HONORIUS III. TO THE BISHOP OF CARLISLE, AND TO
PANDULPH, BISHOP-ELECT OF NORWICH, HIS LEGATE.

Directing them to admonish the King not to molest the Bishop.

Theiner's *Vet. Mon.*, No. xxxi. p. 14.

*Judicibus, moneant principem Insularum, ut a molestando episcopo
sue ditionis desistat.*—Reg. Ann. 4, Epist. 608.

Honorius Episcopus, etc. Venerabili fratri Episcopo
Karleolensi, et dilecto filio P. Norwicensi Electo, camerario nostro,
apostolicæ sedis legato, salutem, etc. Venerabilis frater noster
. . . . Epus Insularum in nostra proposuit præsentia constitutus,
quod bonæ memoriæ N. Insularum Epō predecessore suo viam
universæ carnis ingresso, dilecti filii Conventus de Furnesio, ad
quos Insularum Episcopi electio pertinebat, convenientes in unum,
invocata spiritus sancti gratia, ipsum in episcopum Insularum
unanimiter et concorditer elegerunt, ac ipsum cum decreto elec-
tionis confirmandum ad venerabilem fratrem nostrum
Dublinensem Archiepiscopum metropolitanum loci, legatum sedis

*To the judges, that they admonish the prince of the Islands to
cease molesting the Bishop in his dominion.*

Honorius, Bishop, etc. To Our venerable brother the
Bishop of Carlisle, and to Our beloved son Pandolph, bishop-elect
of Norwich, Our Chamberlain, and Legate of the Apostolic See,
health, etc.

Our venerable brother . . . Bishop of the Isles, having
been admitted to Our presence, has declared that N. . . . of
pious memory, Bishop of the Isles, his predecessor, having
gone the way of all flesh, Our beloved sons of the monastery of
Furness—to whom belonged the Election of the Bishop of
the Isles—gathered together, and after invoking the grace of
the Holy Spirit, did unanimously, and with accord, choose him
to be Bishop of the Isles; that they sent him with the
decree of election for confirmation, to Our venerable brother the
Archbishop of Dublin, the local metropolitan, and legate of

apostolicæ, transmiserunt, per suas litteras humiliter supplicantes, ut electione confirmata ipsius impenderet munus consecrationis eidem: qui examinata electione pariter et electo, cum ei de idoneitate personæ ipsius ac electione canonica constitisset, electionem confirmavit eandem, sibi munus consecrationis impendens, ac eum ad episcopatum Insularum cum litteris destinavit, dans abbatibus, prioribus, archidiaconis et universo clero Insulanæ diœcesis in mandatis, ut eum tanquam patrem et pastorem animarum suarum recipientes humiliter et devote, honorem ac obedientiam sibi debitam exhiberent. Princeps autem terræ ipsius et quidam alii diœcesis Insulanæ, non attendentes quod laicis quamvis religiosis super ecclesiis vel personis ecclesiasticis nulla est attributa potestas, quos obsequendi manet necessitas non auctoritas imperandi, ut eum impedirent, quominus possessionem ipsius episcopatus obtinere valeret, ne ipsum reciperent clero prohibuere præfato, alias sibi et ecclesiæ suæ damna gravia et injurias irrogandi. Quia vero fratrum et coepiscoporum nostrorum gravamen indebitum conniventibus oculis pertransire nec volumus,

the Apostolic See, humbly begging him by letter to confirm the election, and consecrate the elect; that the archbishop, having examined the election and the elect, and being satisfied with the fitness of the individual himself, and the legality of the election, did confirm the election, did himself proceed to the consecration, and dismissing him to the bishopric of the Islands, did by letters lay an injunction on the abbots, priors, archdeacons, and the whole clergy of the diocese of the Isles, to receive him humbly and reverently as the Father and Pastor of their souls, and to show him that honour and obedience which are due.

The Prince, however, of the land, and certain others of the diocese of the Isles, unmindful that there is no power given to lay persons even though they be religious over churches and churchmen whom they are bound to obey but have no authority to command, in order to prevent his obtaining possession of the bishopric forbade the aforementioned clergy to receive him, threatening to cause injury and grievous evil to them and their church if they did.

Now, since We neither wish to pass over, nor ought We to close our eyes to the undeserved hardships of our brethren and

nec debemus, discretioni vestræ per apostolica scripta mandamus, quatenus præfatum principem et alios, ut a presumptione hujusmodi desistentes, nullatenus per se vel per alios impediant quominus prædictus episcopus episcopatus sui pacifica valeat possessione gaudere, competenter satisfaciennes sibi de damnis et injuriis irrogatis, moneatis prudenter et efficaciter inducat, et si necesse fuerit, ipsos ad hoc per censuram ecclesiasticam, appellatione remota, sicut justum fuerit compellatis. Non obstante constitutione concilii generalis, etc. Datum Viterbii v. Idus Novembris, Pontificatus nostri anno quarto.

fellow-bishops, We commend to your prudence, through these our Apostolic Letters, so to provide by admonition and efficacious inducement, that the said Prince and other persons laying aside such presumption shall in no wise by themselves or through others prevent the said Bishop from enjoying peaceable possession of his Bishopric, and that they make adequate indemnification for the loss and injuries he has sustained; and if need be, to compel them by ecclesiastical censures, without appeal; any Constitution of a General Council notwithstanding.

Given at Viterbo, the 9th day of November, in the fourth year of Our Pontificate.

[No. 12.—A.D. 1222.—p. 84, footnote *d.*]

POPE HONORIUS III. TO THE KING OF MAN.

Theiner's *Vet. Mon. Hib. et Scot.*, i. page 21.

Regi Manniæ ut pauperes ditionis suæ ecclesias dotare velit.

Honorius Episcopus, etc., Carissimo in Christo filio . . . illustri Regi Manniæ salutem, etc. Ad hæc Rex regum et dominus dominantium Jesus Christus, a quo tibi concessam temporalem debes recognoscere potestatem, ad Regni te solum sublimavit, ut ecclesias et loca religiosa per tuum Regnum existentia diligas et honores, munificentiae tuæ manum eis tam liberaliter quam hilariter porrigendo, et alia in eis pietatis opera exhibendo. Cum igitur, sicut nostris est auribus intimatum, quædam ecclesiæ Regni tui, quarum omnium es patronus, non habere terram liberam asserantur, Serenitatem tuam rogamus, monemus et hortamur attente, quatenus, cum indecens omnimodis videatur ut ecclesiæ memoratæ competenti dote penitus sint expertes,

To the King of Man, requesting him to endow the poor churches in his dominions.

Honorius Bishop, etc. To our most dear son in Christ . . . the illustrious King of Man, health, etc. The King of Kings and Lord of Lords Jesus Christ, whom you should acknowledge as the source of all the temporal power which you possess, has raised you to the throne of the realm for this end, that you should love and cherish the churches and religious foundations existing in your dominions, by stretching out to them the hand of your munificence both largely and cheerfully, and by performing in their regard other works of piety.

Whereas, therefore, it has come to Our hearing that in your realm certain churches, of all of which you are the patron, have no endowment of land : We beg your Highness, since it is every way so unbecoming that the aforesaid churches should be wholly destitute of a suitable endowment, We entreat, and earnestly exhort you,

ipsarum cuilibet saltem triginta passus terræ juxta canonicas sanctiones in liberam eleemosynam extra cœmeterium a parte qualibet earundem, ad domos clericorum faciendas ibidem, liberaliter largiari, ut eidem pro te teneantur dei misericordiam implorare, ut semper sit, ubicumque ambulaveris, ipse tecum, suamque tibi concedat gratiam in præsentī, et gloriam in futuro Datum Laterani xiii. kalendas Februarii Pont. nostri anno septimo.

to bestow liberally, by way of free alms, upon each of them, according to the requirements of canon law, at least thirty paces of land in any direction outside the cemetery, upon which houses for the clergy may be erected ; and they shall be bound to call down the mercy of God upon you, that He may be with you wherever you go, and may grant you His grace in this life, and His glory in the one to come.

Given at the Palace of the Lateran, this 19th day of January,
in the seventh year of Our Pontificate.

No. 13.—May 22, A.D. 1223.—p. 186.

POPE HONORIUS III. TO REGINALD, KING OF THE ISLES.

Theiner's *Vet. Mon. Hib. et Scot.*, No. li. p. 21.

N.B.—P. Munch gives this letter at p. 90 (186 of this edition), in a footnote.

[*Reginaldus, Rex Insularum sub protectione beati Petri veluti feudatarius ecclesiæ Romanæ suscipitur.*]

Honorius, Episcopus, etc. Carissimo in Christo filio, Reginaldo, regi Insularum illustri, salutem, etc. Promptæ fidei et pronæ devotionis affectus, quem erga Romanam ecclesiam studes in effectu laudabiliter exhibere, digne meretur ut personam tuam sincera benevolentia complectentes te speciali sedis apostolicæ gratia prosequamur, tuis supplicationibus favorabiliter annuendo. Sicut enim transmissæ nobis tuæ litteræ protestantur, bonorum, quæ fiunt in ecclesia Romana, particeps esse cupiens, ad exhortationem venerabilis fratris nostri P. Norwicensis Episcopi tunc Electi, et apostolicæ sedis legati, ei ecclesiæ Romanæ nomine ac nostro Insulam de Man, quæ ad te jure hæreditario pertinebat, nullumque de ipsa servitium facere tenebaris, donasti liberaliter et

The King of the Islands is received under the protection of St. Peter, as a vassal of the Church of Rome.

Honorius Bishop, etc. . . . To our beloved son in Christ, Reginald, the illustrious King of the Islands, health, etc. . . . The proof of a lively faith, and devoted attachment to the Church of Rome, which you have exhibited in so praiseworthy a manner, eminently merits for you that embracing you with heartfelt tenderness We should extend unto you the special goodwill of Our Apostolic See, by favourably acceding to your request.

Whereas your letters to Us testify that being desirous of sharing in the good things which are done in the Church of Rome, you have, at the instigation of Our venerable brother Pandolph, Bishop of Norwich, at that time bishop-elect, and Legate of the Apostolic See, generously made gift of, and irrevocably handed over to him, in the name of the Church of Rome and Our own, the Island of Man, which by hereditary right belongs to you, and for which you are bounden to no one in any manner of

irrevocabiliter tradidisti, recipiens eandem Insulam ab ecclesia Romana in feudum, et pro ea nobis fidelitatis et homagii exhibens juramentum. Ad recognitionem quoque domini ecclesiæ Romanæ, tu et hæredes tui annuatim duodecim marcas sterlingorum in Anglia apud monasterium de Furnis in festo Purificationis beatæ Virginis persolvets: quæ omnia jurasti te fideliter servaturum. Nos igitur habentes hæc rata et grata, tuis supplicationibus inclinati, personam et terram tuam cum omnibus, quæ impræsentiarum rationabiliter possides, aut in futurum justis modis præstante domino poteris adipisci, sub beati Petri et nostra protectione suscipimus, et præsentis scripti patrocinio communimus. Nulli ergo omnino hominum liceat hanc paginam nostræ protectionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumperit indignationem omnipotentis dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum. Datum Laterani x Kalendas Junii Pontificatus nostri anno septimo.

service, and receiving the same Island from the Roman Church in fief, have made oath to Us for it of your homage and faithfulness; —Whereas, also, in recognition of the dominion of the Church of Rome, you, for yourself and your heirs, make promise to pay yearly the sum of twelve marks sterling, in England, at the monastery of Furness, on the feast of the Purification of the Blessed Virgin: all which things you have sworn faithfully to observe.

We, therefore, accepting and ratifying these things, do incline to your petition:—your person and your lands, with all those things which you at present rightfully possess, or may in future, by just means, with the help of God, be possessed of, We take under the protection of blessed Peter and Our own, and We confirm the said protection by these presents. Let no man therefore, whosoever he be, infringe this Our patent of protection, or rashly dare to go against it. If, however, any one should presume to attempt such a thing, be it known to him that he will incur the wrath of the Almighty God, and of his blessed apostles Peter and Paul.

Given at the Lateran, this 22d day of May, in the seventh year of Our Pontificate.

No. 14.—April 12, A.D. 1228.—p. 190, Note 36.

HENRY III., PATENT.

Notifies the Safe-conduct given to Olave.

Rymer, *Fœdera*, I. i. 190.

Olavus Rex Manniæ et Insularum habet litteras de salvo conductu veniendi in Angliam, cum hominibus suis quos secum duxerit, pro pace formanda inter ipsum et Reginaldum fratrem suum, duraturas a festo sancti Michaelis, anno regni nostri duodecimo, usque in xv. dies. Teste Rege, apud Westmonasterium, xii. die Aprilis, anno regni nostri xii.

Olave, King of Man and of the Isles, has Letters of Safe-conduct to come to England, together with the followers whom he may bring with him, for the purpose of concluding peace between himself and his brother Reginald. They will continue in force from the feast of St. Michael, in the twelfth year of Our reign, for fifteen days. Witness the king at Westminster, the 12th day of April, in the twelfth year of Our reign.

No. 15.—April 13, A.D. 1235.—p. 197.

HENRY III., PATENT.

Safe-conduct to Olave.

Rymer's *Fœdera*, I. i. 207. Langebek, *Scr.* iii. 280.

Rex omnibus ballivis et fidelibus suis, etc. salutem. Sciatis quod recepimus in salvum et securum conductum nostrum dilectum amicum nostrum Olavum, Regem Manniæ et Insularum, in veniendo in Angliam ad loquendum nobiscum, ibi morando, et inde recedendo. Et ideo vobis mandamus quod prædicto Regi et hominibus suis, quos secum duxerit in veniendo in Angliam, ibidem morando, et inde recedendo, sicut prædictum est, nullum faciatis, aut fieri permittatis impedimentum, damnum, aut gravamen. In cujus rei testimonium has litteras nostras fieri fecimus, duraturas usque ad festum sancti Petri ad vincula. Anno regni nostri decimo nono. Teste Rege apud Windesor, decimo tertio die Aprilis. Per ipsum Regem.

The king, to all his bailiffs and faithful subjects, etc., greeting.

Be it known to you that We have received into safe and secure conduct Our beloved friend Olave, King of Man and of the Isles, for his journey to England to treat with Us, for the time of his remaining there, and for his return. And, therefore, We enjoin you neither to cause, nor suffer to be caused, any hindrance, mischief, or annoyance to the aforesaid king and the followers whom he shall bring with him during his journey to England, his stay there, and his return, as has been said above. In witness whereof, We have caused these letters to be issued, which will remain in force until the feast of "St. Peter's Chains." The nineteenth year of Our reign. Witness the king at Windsor, the 13th day of April. By the king himself.

No. 16.—July 11, A.D. 1235.—p. 197.

HENRY III. TO THE JUSTICIARY OF IRELAND.

Fee to Olave for Guarding the Coast.

Rymer's *Fœdera*, I. i. 218. Langebek, iii. 230.

Rex dilecto et fideli suo M. filio Geroldi, justiciario suo Hiberniæ, salutem. Sciatis nos dedisse, et charta nostra confirmasse dilecto et fideli nostro Olavo, Regi Manniæ et Insularum, pro homagio suo et servitio custodiendi, ad custum suum, costeram maris Angliæ versus Hiberniam, et versus insulam de Mannia, et similiter costeram maris Hiberniæ versus Angliam, et versus prædictam insulam de Man ne damnum prædictis terris nostris Angliæ et Hiberniæ, pro posse suo, per mare in costeris illis possit evenire, quadraginta marcas, et centum crannocos frumenti, et quinque dolia vini, singulis annis percipienda in terra nostra Hiberniæ, ad terminum Paschæ, per manus justiciarii nostri Hiberniæ, quamdiu prædictus Rex Manniæ bene et fideliter nobis serviret, prædictas costeras custodiendo. Et ideo vobis mandamus,

The king, to his beloved and faithful M. son of Gerald, his justiciary of Ireland, greeting. Be it known to you that We have given, and confirmed by Our charter, to Our beloved and faithful Olave, King of Man and of the Islands, in return for his homage, and the service of guarding, to the best of his power, at his own cost, the sea-coast of England which looks towards Ireland and towards the Isle of Man, and likewise the sea-coast of Ireland which looks towards England and towards the aforesaid Isle of Man, so that no damage accrue by sea to Our aforesaid territories of England and Ireland along those coasts, forty marks, and a hundred crannocks of corn, and five casks of wine, to be received each year, in Our territory of Ireland, at Paschal term, through the hands of Our justiciary of Ireland, so long as the aforesaid King of Man shall well and faithfully do Us service in keeping the aforesaid coasts. And therefore We enjoin you to

quod prædictas quadraginta marcas, et prædictos centum crannocos frumenti, et prædicta quinque dolia vini, singulis annis ei habere faciatis, sicut prædictum est ; incipientes primum terminum ad Pascha proximo venturum, anno regni nostri xx. In cujus rei testimonium has litteras nostras patentes vobis mittimus. Teste Rege, apud Westmonasterium, undecimo die Julii.

see that he receives the aforesaid forty marks, the aforesaid hundred crannocks of corn, and the aforesaid five casks of wine, each year, as has been said ; beginning the first term at the ensuing Easter, in the twentieth year of Our reign. In testimony whereof we send you these Our letters-patent. Witness the king at Westminster the 11th day of July.

No. 17.—May 24, A.D. 1236.—p. 197.

HENRY III., PATENT.

Takes Man under his protection.

Rymer's *Fœdera*, I. i. 218. Langebek, iii. 231.

Rex omnibus ballivis et fidelibus suis, præsentēs litteras inspecturis, salutem. Sciatis nos suscepisse in protectionem et defensionem nostram homines, terras, res, redditus, et omnes possessiones dilecti et fidelis nostri Olavi Regis Manniæ et Insularum, qui, pro negotiis suis, ad partes Norwegiæ de mandato Regis Norwegiæ profecturus est. Et ideo vobis mandamus quod homines, terras, res, redditus, et omnes possessiones ipsius Regis Manniæ et Insularum manuteneatis, protegatis, et defendatis. Nullum ei inde inferentes, etc. Et si quid ei inde fuerit forisfactum, etc. Teste Rege apud Merewell, vicesimo quarto die Maii.

The king, to all his bailiffs and faithful subjects who shall see these present letters, greeting. Be it known to you that We have undertaken the protection and defence of the subjects, territories, goods, revenues, and of all the possessions of our beloved and faithful Olave, King of Man and of the Isles, who, for the transaction of his affairs, at the behest of the King of Norway, is about to set out on a journey to Norway. And therefore We enjoin you to maintain, protect, and defend the subjects, territories, goods, and all the possessions of the said King of Man, and of the Isles.

Causing him therefore no, etc. And if any wrong be done to him, etc. Witness the king at Merewell, the 24th day of May.

[No. 18.—July 7, A.D. 1236.—p. 247, footnote *a*.]

POPE GREGORY IX. TO THE BISHOP OF MORAY.

Theiner's *Vet. Mon. Hib. et Scot.*, No. lxxxiv. p. 33.

Episcopo Moraviensi ut ep̄m Sodrensem a cura ecclesiæ Lismorensis exoneret, eidemque alium episcopum præfici faciat.—Reg. Ann. 10. Epist. 135.

Gregorius Episcopus, etc., Venerabili fratri. . . . Epo Moraviensi, sal. etc. Venerabilis frater noster. . . . Episcopus Sodrensis nobis humiliter supplicavit, ut cum olim episcopatum Lismorensem, qui propter malitiam temporis ad multam paupertatem devenerat, sedes apostolica sibi duxerit commendandum, et propter frequentes infirmitates ipsius curam gerere nequeat utriusque, ipsum exonerare ab imposito sibi hujusmodi onere dignemur. Ipsius(que) itaque supplicationibus inclinati, fraternitati tuæ mandamus, quatenus eundem episcopum a cura et sollicitudine ecclesiæ Lismorensis absolvens facias eidem ecclesiæ provideri per electionem canonicam de persona idonea in episcopum et pastorem Contradictores, etc. Datum Reate Nonis Julii, Pontificatus nostri anno decimo.

To the Bishop of Moray to release the Bishop of Sodor from the charge of the church of Lismore, and to have another bishop appointed over the same.

Gregory Bishop, etc. . . . to Our venerable brother the Bishop of Moray, health, etc. . . Our venerable brother the Bishop of the diocese of Sodor, has humbly begged of us that, whereas the Apostolic See sometime since chose that the episcopacy of Lismore, which on account of the evilness of the times had fallen into great poverty, should be entrusted to him, and since he is unable, owing to his many infirmities, to carry on the care of both Sees, We would deign to release him from this burden which has been imposed upon him. Wherefore being moved by his supplication, We enjoin you, brother, to release this same bishop from the care and anxiety of the church of Lismore, and to have a fitting person appointed, by canonical election, as bishop and pastor over the same church.

Given at Rieti, on the 7th of July, in the tenth year of Our Pontificate.

No. 19.—February 15, A.D. 1244.—p. 245.

INNOCENT IV. TO THE ARCHBISHOP OF YORK.

Commission to consecrate the Bishop-Elect of Man.

Diplomatarium Norwegicum, 1, No. 28.

Innocentius episcopus . . . archiepiscopo Eboracensi. Ex parte dilectorum filiorum abbatis et conventus monasterii de Furnesio Cistercien. ordinis, Eboracensis diœcesis, fuit propositum coram nobis, quod licet ipsi, ad quos solummodo jus eligendi episcopum in ecclesia cathedrali de Mannia de antiqua et approbata consuetudine hactenus pacifice observata pertinet, virum idoneum ad eam quotiens ipsam vacare contingit eligant in pastorem, pro eo tamen quod electum ipsum oportet cum ad suam consecrationem accedit, quem interdum Eboracensis, alioquin vero Nidrosiensis archiepiscopus consecrare pro varietate temporum consuevit, mare periculosum et longum non absque apparenti et inevitabili dispendio transmeare, vix aut nunquam inveniunt qui præbere velit, pro eo maxime quod ecclesia Nidrosiensis multum est ab eadem ecclesia periculosissimi maris interjectione remota, electioni de se factæ consensum,

Innocent Bishop . . . to the Archbishop of York. It has been submitted to Us by Our beloved children the abbot and community of the monastery of Furness of the Cistercian order situate in the diocese of York that although they, who have the sole right of electing a bishop for the cathedral church of Man in accordance with an ancient and approved custom hitherto peacefully observed, select a suitable person for its pastor as often as it becomes vacant, still, because it is requisite for the bishop-elect (whom sometimes the Archbishop of York otherwise the Archbishop of Nidaros has been in the habit of consecrating according to the change of times), to undertake a long and perilous passage by sea at manifest and unavoidable inconvenience when he goes to receive consecration, they scarcely ever find any one who will accept his election, chiefly because the church of Nidaros is very remote from the church of Man, and separated from it by a most dangerous sea;

sicque præfata ecclesia remanens occasione hujusmodi viduata, sustinet maximum in spiritualibus detrimentum. Quare præfati abbas et conventus nobis humiliter supplicarunt, ut ne pro defectu pastoris gregem dominicum lupo rapax invadat, obviare tanto discrimini paterna providentia curaremus. Quia vero ex hujusmodi vacationibus gravia damna consueverunt ecclesiis provenire, fraternitatem tuam rogandam duximus attentius et hortandam per apostolica tibi scripta mandantes quatenus, si est ita, de assensu venerabilis fratris nostri [Sigurdi] archiepiscopi Nidrosiensis, cui super hoc dirigimus scripta nostra, quotiens tibi electionem præsentari ab eisdem contigerit, ipsam, si eam inveneris canonice de persona idonea celebratam, confirmare ac electo munus consecrationis impendere non postponas. Datum Laterani xv. Kal. Martii, anno primo.

and thus the said church remaining without a pastor suffers great spiritual detriment.

Wherefore, the aforesaid abbot and community have humbly implored Us to take measures in Our paternal providence against this untoward state of things, lest the flock of the Lord, being deprived of its pastor should be assailed by the ravening wolf.

Now as churches suffer great loss from such vacancies, We have considered it right earnestly to request, and exhort you, brother, directing you by these Apostolic Letters that, if such be the case, with the assent of Our venerable brother (Sigurd), the Archbishop of Nidaros to whom We have written upon the subject, as often as an election shall be presented to you by the aforesaid persons, if you find that it has been canonically celebrated and a fit person selected, you would confirm it, and not delay to confer the rite of consecration upon the bishop-elect.

Given at the Lateran, on the 15th of February, in the first year.

No. 20.—April 17, A.D. 1247.—p. 247.

INNOCENT IV. TO DUGALD.

Taking him under his protection.

Reg. Innoc. IV., in Archiv. Secreto Vat.^a Anno 4. Epist. 522.¹

Innocentius, etc., Duibgald² domino de terra Machumel³ in Kyntire⁴ Lismorensis diocesis salutem.⁵ Sacrosancta Romana ecclesia, etc.,⁶ personam tuam cum omnibus bonis quæ impræsentiarum rationabiliter possides, sub beati Petri et nostra protectione suscipimus et præsentis scripti pagina⁷ communimus, districtius inhibentes, ne quis te in devotione sanctæ Romanæ ecclesiæ persistentem super eisdem bonis temere molestare præsumat. Nulli ergo, etc.⁸ Datum Lugduni xv. kal. Maii, Pont. nostri anno quarto.

Innocent, etc., to Dugald, lord of the land of Machumel in Kintyre, in the diocese of Lismore, greeting.

The Holy Roman Church, etc. We take under the protection of Blessed Peter and of Ourselves your person, together with all the goods which you at present rightfully possess, and for this purpose furnish you with this present rescript, strictly forbidding any one to presume to molest you in regard to the aforesaid goods, provided that you continue in your devotion to the Holy Roman Church.—Let no one therefore, etc.

Given at Lyons, the 17th of April, in the fourth year of Our Pontificate.

^a [The following corrections or readings are from a copy of this Rescript in Theiner's *Vetera Monumenta Hibernorum et Scotorum Romæ*, 1864, p. 46 :—

¹ 552. ² Dinbgald. ³ Macherummel. ⁴ Kintyre. ⁵ etc.

⁶ for, etc., read, devotos et humiles filios, etc., usque inclinati. ⁷ patrocínio.

⁸ add, nostræ protectionis et inhibitionis, etc. Si quis, etc.]

No. 21.—May 1, A.D. 1247.—p. 245.

INNOCENT IV. TO THE ABBOT OF IONA.

Grants the use of Mitre and Ring to the Abbots.

Reg. Inn. IV. in Arch. Sec. Vat., Epist. 55.

Innocentius episcopus servus servorum dei dilecto filio Abbati venerabilis monasterii sancti Columbæ Ordinis sancti Benedicti Sodreyensis diocesis salutem et apostolicam benedictionem. A longinqua nobis Norwegiæ regione in qua tuum sicut asseris est monasterium constitutum personaliter ad præsentiam nostram accedens, tibi ac monasterio ipsi ad ejusdem decorem super quibusdam insignibus ecclesiæ dignitatibus a nobis gratiam exhiberi suppliciter postulasti. Cum igitur Romana ecclesia sibi subjectis humiliter venientibus ad eandem consuevit esse piæ matris affectu favorabilis ac benigna, et dignum existat ut tanti labor itineris munere compensetur gratiæ specialis, tuæ devotionis supplicationibus inclinati tibi et successoribus tuis anuli, et in divinis officiis, diebus, horis ac locis competentibus, mitræ usum,

Innocent Bishop, servant of the servants of God, to our beloved son the abbot of the venerable monastery of St. Columba, of the Order of St. Benedict, in the Sodor diocese, health and apostolical benediction.

Having come personally to Our presence from the distant region of Norway, in which, as you say, your monastery is situate, you have suppliantly asked for some favour to be granted to yourself and to your monastery, to enhance its splendour, in regard of certain exalted church dignities. Since therefore the Roman Church, with the affection of a loving mother, has been wont to be gracious and condescending to its subjects who humbly apply to it, and it is fitting that the labour of so great a journey should be compensated by some especial favour, We, according to your devout supplications, by virtue of these presents think fit to grant to you and your successors the use of the ring; as also of the mitre during Divine Office, due observance being paid to the laws regulating the proper days, hours, and places, for the use thereof,

quodque in prædicto et aliis monasteriis ordinis beati Benedicti ac etiam ecclesiis secularibus monasterio memorato subjectis, Clero et populo, legato sedis apostolicæ aut archiepiscopo vel episcopo non præsentem, benedictionem possis dare sollemnem, auctoritate præsentium duximus concedendum. Nulli ergo, etc., nostræ concessionis, etc. Datum Lugduni, kal. Maii, pontificatus nostri anno quarto.

empowering you moreover to give the solemn benediction to the clergy and people, as well in the aforesaid monastery as in the other monasteries of the order of Blessed Benedict, and also in the secular churches subject to the above named monastery, provided that no legate of the Apostolic See, Archbishop, nor Bishop be present.

Let no one therefore, etc., of this Our concession, etc.

Given at Lyons, the 1st of May, the fourth year of Our Pontificate.

No. 22.—December 28, A.D. 1249.—p. 206.

HENRY III., PATENT.

Safe-conduct to Harold.

Rymer's *Foedera* L. i. l. 272.

Rex omnibus salutem. Sciatis quod licentiam dedimus dilecto et fideli nostro Artaldo, illustri Regi de Mannia, veniendi ad nos in Angliam, ad loquendum nobiscum, et faciendum nobis quod facere debet. Et ideo vobis mandamus quod ei Regi, in veniendo ad nos in Angliam, vel ibi morando, vel inde redeundo, nullum faciatis aut fieri permittatis damnum, injuriam, molestiam, aut gravamen; vel etiam hominibus suis, quos secum ducet. Et si quid eis forisfactum fuerit, id eis, sine dilatione, faciatis emendari. In cujus, etc., duraturas usque ad festum sancti Michaelis, anno regni nostri xxxiv. Teste Rege, apud Winton', xxviii. die Decembris.

The King, to all greeting. Be it known to you that We have given licence to Our beloved and faithful Artald [Harold], the illustrious King of Man, to come to Us to England, for the purpose of conversing with Us, and doing towards Us what he ought. And therefore We forbid you to cause, or allow to be caused to the said King, during his journey to Us in England, whilst remaining there, and during his return thence, or to the followers whom he shall bring with him, any damage, injury, molestation, or annoyance. And if any wrong shall have been done to them, you will cause compensation to be made them without delay. In testimony whereof, etc.;—which will continue in force until the feast of St. Michael, in the thirty-fourth year of Our reign.

Witness the king at Winchester, the twenty-eighth day of December.

No. 23.—March 14, A.D. 1253.—p. 248.

INNOCENT IV. TO THE CHAPTER OF THE SODOR DIOCESE.

Notifying the Consecration of Bishop Richard.

Reg. Inn. IV. in Arch. Sec. Vatic., Anno 10, Epist. 545.

Innocentius episcopus servus servorum dei dilectis filiis, capitulo ecclesiæ Sodorensis salutem et apostolicam benedictionem. Rationis oculis intuentes comoda quæ vacantibus ecclesiis de salubri provisione proveniunt, reddimur corde solliciti ut circa provisionem hujusmodi faciendam fructuose attentionis studium habeatur. Sane Sodorensi ecclesiæ pastoris solatio destituta venerabilis frater noster Serlo Nidrosiensis archiepiscopus loci metropolitanus de mandato nostro Richardum tunc capellanum dilecti filii nostri Johannis tit. sancti Laurentii in Lucina presbyteri Cardinalis, Canonicum Sancti Andreae in Scotia, cui testimonium perhibetur quod sit in spiritualibus et temporalibus circumspectus, præfecit eidem ecclesiæ in episcopum et pastorem, ac ei apud sedem apostolicam munus consecrationis impendit. Rogamus itaque universitatem vestram et hortamur attente, per

Innocent Bishop, servant of the servants of God, to Our beloved sons the Chapter of the Church of the Sodor Diocese, health, and apostolical benediction. Beholding with the eyes of Our reason the advantages which arise from a wise provision when churches become vacant, We are rendered anxious that attention should be effectually devoted to the making such provision. In fact the church of the Sodor Diocese having been bereft of its pastor, the metropolitan, Our brother Serlo Archbishop of Nidaros, has at Our behest appointed to the said church as bishop and pastor Richard, at one time chaplain of Our beloved son John Cardinal-Priest of the title of St. Lawrence in Lucina, Canon of St. Andrews in Scotland, of whom testimony is given that he is circumspect both in spirituals and temporals, and has conferred upon him the rite of consecration at the Apostolic See. We ask your Body therefore, and exhort you, enjoining you by

apostolica vobis scripta mandantes, quatenus eundem episcopum ad ipsius ecclesiam accedentem admittentes hilariter et honorifice pertractantes, sibi tanquam patri et pastori animarum vestrarum impendatis obedientiam et reverentiam debitam, ac ejus salubribus mandatis et monitis efficaciter intendatis, alioquin sententiam, etc. Datum Perusii, ii. id. Mart., pontificatus nostri anno xmo.

In eundem modum clero civitatis et diocesis Sodorensis.

In eundem modum populo civitatis et diocesis Sodorensis.

these Apostolical letters, to receive with cheerfulness the said bishop when proceeding to take possession of his church, to treat him with honour, to exhibit the obedience and reverence due to him as the father and pastor of your souls, and to take practical heed of his wise mandates and admonitions, otherwise the sentence, etc.

Given at Perugia, the 14th of March, the twelfth year of Our Pontificate.

In like manner, To the Clergy of the Sodor [Cathedral] city, and of the Sodor diocese.^a

In like manner, To the People of the Sodor City and Diocese.

^a [For some purposes in Canon Law, the clergy, and sometimes the people also, are divided into two classes, viz.—1. Those of the Cathedral City; and 2. Those of the rest of the Diocese. This does not import that the diocese takes its name from the city in which the cathedral is situated, though it generally does so happen.]

No. 24.—March 23, A.D. 1262.—p. 208.

HENRY III. OF ENGLAND TO ALEXANDER III. OF SCOTLAND.

On some questions between Scotland and Norway, etc.

Rymer, *Fœdera*, l. i. 417.

Rex Angliæ Regi Scotiæ salutem et sinceræ dilectionis affectum. Accedens ad nos Johannes de Londors, clericus et nuncius vester, negotia, quæ sibi per vos fuerant injuncta, nobis laudabiliter exposuit et diligenter; quibus auditis et plenius intellectis, ea jussimus expleri, prout ipse vobis referre poterit viva voce. Scripsimus namque Regi Norwegiæ pro nuntiis vestris vobis remittendis, et pro facto quod vertitur inter vos et ipsum. Similiter etiam domino Papæ pro vestris negotiis scripsimus, veluti pro nostris. Pro facto autem ecclesiæ de Salkhull, ad nos vocari fecimus episcopum Karliolensem usque ad unum mensem post pascha futurum, ut negotio, quod inter vos agitur, per viam pacis seu justitiæ, quatenus poterimus, consilium apponamus. Cæterum, quia vestra negotia nostra non minus reputamus, et in iis, quæ vel ad securitatem vestram, vel ad commodum pertinent, vestris desideriis annuere vellemus, libenter præfatum nuntium

The King of England to the King of Scotland, greeting, with the expression of sincere love. John of Londors, the clerk, your envoy, has been with Us, and in a praiseworthy and diligent manner has explained to Us the matters with which you entrusted him; and having heard and fully understood them, We have ordered them to be carried out, as he will be able to relate to you.

For We have written to the King of Norway upon the subject of sending back your envoys, and upon the matter at issue between you and himself. In like manner We have written to our Lord the Pope, on your affairs, as if they had been our own. As to the affair about the church of Salkhull, We have summoned the Bishop of Carlisle to appear before Us within one month after next Easter, so as to provide as far as possible for the business between you, either by agreement or by award. But, because We consider your affairs to be Ours also, and are desirous of meeting your wishes in everything which affects either your security or comfort, We have willingly retained your above named envoy with

vestrum nobiscum tam diu retinuimus, ut vobis solutionem illius pecuniæ, quam satis nostis, si ad hoc nobis via pateret, fieri provideremus. Verum quia pro variis et urgentibus negotiis nostris, quæ vos credimus non latere, multa nos oportuit effundere, et impensas intolerabiles facere anno præsentis, nec exitus seu proventus nobis debitos, recepimus, prout temporibus aliis fieri consuevit; et insuper cum jam dilecto nobis Alexandro, senescallo Scotiæ, de quingentis marcis, nomine vestro, satisfecerimus prout rogastis (per quod nobis pecunia non extat ad manus) sinceritatem vestram requirimus et rogamus, quatenus molestum non habeatis, si vobis, ad præsens, non satisfecerimus de pecunia supradicta; et quia nollemus vobis terminum vel terminos ulterius assignare, nisi eos observari faceremus in totum, rogamus ut unam medietatem pecuniæ prædictæ in festo sancti Michaelis proximo futuro, et aliam medietatem ad Pascha, absque mentis vestræ tædio vel gravamine, recipere velitis, hujusmodi nobis rogatum concedendo benigne, quia terminos prædictos vobis faciemus modis omnibus plenius observari. Teste Rege, apud Windlesoram, xxiii. die Martii.

Us till now, in order to make arrangements for the payment of that money, which you well know We should pay if we had the means.

But, inasmuch as on account of various urgent affairs, with which We believe you are acquainted, We have been obliged during the present year to make a great outlay, and to incur intolerable expense, whilst We have not received the due income or revenue to which We have been accustomed at other times; and because in compliance with your request We have paid over in your name five hundred marks to our beloved Alexander, seneschal of Scotland (on account of which payment We are left without any money at hand), We request and ask your Sincerity not to take it amiss if We do not pay you at present the above named money; and because We should be unwilling again to assign a term or terms unless We could observe them exactly, We ask you to consent, without annoyance or chagrin, to receive one half of the aforesaid money on the next recurring feast of St. Michael, and the other half at Easter. Kindly grant Us this request, for We will by all means provide for the exact observance of the above named terms.

Witness the king at Windsor, the 23d day of March.

No. 25.—November 15, A.D. 1262.—p. 208.

HENRY III. OF ENGLAND TO HACO OF NORWAY.

Thanks for sending back the Envoys to Scotland, etc.

Rymer, *Fœdera*, l. i. 1. 422.

Henricus, Dei gratia, Rex Angliæ, Dominus Hiberniæ, egregio principi H., eadem gratia, Regi Norwegiæ illustri, salutem et felices ad vota successus. Literas vestras nuper nobis transmissas benigne recepimus, ut decebat, ex quarum tenore perpendimus, quod vestræ non extitit voluntatis exercitum ducere in regnum Scotiæ; vel aliquam guerram movere regi Scotiæ, affini nostro carissimo; nec etiam nuntii ejusdem Regis, in terra vestra arestati, contra honestatem regiam tractati fuerunt, sicut ex gravi querela quorundam nobis extitit plenius intimatum, super quo mansuetudinem regiam plurimum commendamus. De eo etiam, quod eosdem nuntios, ad preces ipsius Regis, liberari fecistis liberaliter et benigne, sicut in prædictis literis vestris perpendimus contineri, serenitati vestræ gratiarum referimus actiones. Et quia nollemus, sicut nec deceret, aliquam dissen-

Henry, by the grace of God, King of England, Lord of Ireland, to the noble Prince H., by the same grace, the illustrious King of Norway, health and the happy accomplishment of his desires. We have received in a kindly spirit, as was fitting, your letter which was lately sent to Us, from the tenor of which We infer that it was not your intention to lead an army into the kingdom of Scotland, or to enter into war with the King of Scotland, Our most dear relative; and that, furthermore, the envoys of the said king, who were arrested in your territories, were not treated in a manner unbecoming royal courtesy, as some had informed Us in a bitter complaint, in regard to which matter We very much commend your royal clemency.

We thank your Serenity, moreover, for having, as We gather from your letter, in a spirit of liberality and kindness caused the said envoys to be restored to liberty at the request of the aforesaid king. And because We are unwilling, and indeed it would be

sionis materiam inter vos et præfatum Regem suboriri, sed potius pristinæ dilectionis foedera, inter progenitores vestros et suos dudum inita ad honorem Dei necnon et utriusque regni commodum et quietem in posterum feliciter continuari, præfatum Regem Scotiæ rogabimus, et diligenter inducemus quod, si per ipsum, vel suos, damnum, vel injuria vobis, vel vestris fuerit illata, vobis ea qua convenit amicitia et vicinitate faciat emendari. Quapropter serenitatem vestram rogandum duximus cum affectu, quatenus erga præfatum Regem et gentem suam tam curialiter et modeste vos habere velitis, quod mutuo honori vestro conveniat, et circumspeditionem vestram pacificam merito commendare possimus. Teste meipso, apud Rem', xv die Novembris, anno regni nostri quadragesimo septimo.

unbecoming, that any cause of dissension should arise between you and the aforesaid king, whilst We are anxious that the treaties of former good will, which were long ago entered into between your ancestors and his, and which redounded to the honour of God as well as to the benefit and peaceful state of both kingdoms, should happily continue in force in future, We will ask the aforesaid King of Scotland, and endeavour to induce him, to cause reparation to be made to you, with befitting regard to the obligations of friendship and good neighbourliness, for any loss or injury which you or your subjects may have sustained at his hands, or at those of his subjects. Wherefore, We have judged it meet affectionately to request your Serenity to treat the aforesaid king and his people with such courtesy and moderation as may conduce to your mutual respect for each other, and which may enable Us deservedly to commend your pacific circumspection.

Witness myself at Rem', the 15th day of November, the forty-seventh year of Our reign.

No. 26.—A.D. 1263.—p. 210.

R. DE NEVILLE TO WALTER DE MERTON.

On the reports of a Scandinavian Invasion.

Rymer, *Fœdera*, I. i. 429.

Venerabili viro, et amico reverendo, domino W. de Merton, cancellario domini Regis, suus R. de Nevill, salutem, et paratam ad beneplacita voluntatem. Literas domini Regis nuper recepi, continentes quod me capitaneum suum constituit in comitatibus suis ultra Trentam, ad pacis suæ conservationem contra quosdam rebelles suos, ac pacis suæ perturbatores; et insuper custodiam comitatus Eborum, et castri ejusdem mihi commisit; quæ quidem in omnibus pro viribus adimplere paratus sum. Verum, quia talia assumere non possum, sine maximis sumptibus, dilectioni vestræ dignum duxi supplicare, quatenus, si placet, consilium vestrum et auxilium præsens domino Regi velitis apponere, ut mihi significet ubi, et de quo sive de quibus, potero denarium perquirere ad custodiam tam comitatus et castri prædictorum, quam castri de Bamburgh', quod in mea est custodia, faciendam.

To the venerable man, and revered friend, the Lord W. of Merton, chancellor of the lord King, his friend R. of Neville, greeting and ready obedience. I have lately received a letter from my lord King to the effect that he has appointed me his captain in the counties beyond the Trent, for the preservation of his peace against certain rebels and disturbers of his peace; and, furthermore, he has entrusted me with the custody of the county of York, and of its castle; all of which offices I am prepared to fulfil to the best of my power. But, inasmuch as I cannot undertake them without incurring very great expense, I have concluded to ask of your kindness to give, if it please you, your counsel and powerful assistance with the lord King, that he may inform me where and from what person or persons I can obtain the money for the custody, both of the aforesaid county and castle, as well as for that of Bamborough Castle, which is entrusted to my keeping.

Dicitur enim pro certo quod Rex Dacæ,¹ una cum Rege Norewaijæ,² cum magna multitudine navegii,³ in forencisis⁴ insulis Scotiæ applicuit; sed quo proponant divertere nondum certum, unde periculum in partibus illis eminere formidandum. Dilectioni etiam vestræ significo, quod quidam, quos fideles domini Regis esse credebam, jam per prædicationem suorum rebellium ad ipsos penitus sunt conversi; propter quod majus auxilium aliorum perquirere, majoresque sumptus facere oportebit. Valeat semper in domino.

For it is reported as certain, that the King of Denmark, together with the King of Norway, with a large flotilla, has cast anchor off the further islands of Scotland, but whither they propose to turn is not yet certain, hence it is to be feared that danger is impending over these regions of which I have spoken. I also inform your kindness that some persons, whom I believed to be faithful adherents of our lord the King, have already, owing to the exhortations of the rebels, gone over to them, on which account I shall have to seek for greater assistance from others, and incur greater expenses. May you ever prosper in the Lord.

[¹ Daniæ.

² Norwegiæ.

³ navigii, *for* classis.

⁴ forinsecis, *for* exteris.]

[No. 27.—July 2, A.D. 1266.—p. 228.]

CESSION OF MAN BY NORWAY TO SCOTLAND.

Johnstone, *Antiq. Celto-Norm.*, p. 52.

Transactio de Regno Manniæ et Insularum, inter serenissimos Reges Alexandrum III. Scotiæ, et Magnum IV. Norvegiæ.—Ex Torfæo.

In nomine Patris et Filii et Spiritus Sancti. Amen.

Ut certitudo præsentium det veram ac evidentem memoriam præteritorum æternaliter est sciendum quod anno gratiæ MCCLXVI. die Veneris proxima post festum apostolorum Petri et Pauli in ecclesia fratrum prædicatorum apud Perthen, inita fuit hæc compositio et finalis concordia, super contentionibus, querimoniis, damnis et injuriis ac discordiis insularum Manniæ et Sodorensium, ac jurium earundem sopiendis, Divina cooperante providentia, inter magnificos et illustres principes, Dominum Magnum IV. Dei gratia Regem Norvegiæ illustrem, per solemnes nuncios suos Dominos Askatinum Cancellarium suum, et Andream filium Nicolai Baronem suum, super hiis illuc specialiter destinatos ac

Convention between their Majesties Alexander III. of Scotland, and Magnus IV. of Norway, regarding the kingdom of Man and of the Isles.—From Torfæus.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

That the sure vouching of these presents may furnish a true and clear record of the past, it is to be known henceforth and for ever, that in the year of grace 1266, on the Friday first after the feast of the apostles Peter and Paul, there took place, in the church of the Friars Preachers at Perth, the following adjustment and final settlement touching the contentions, complaints, losses, and injuries, and the terminating of the dissensions regarding Man, and the Sodor Islands, by help of Divine Providence, between the Magnificent and illustrious monarchs the Lord Magnus IV., by grace of God illustrious King of Norway, through his state envoys the Lords Asketin his Chancellor, and Andrew son of Nicholas his baron, special proxies of his Majesty, legitimately

legitime constitutos, comparentes ibidem ex parte una; et Dominum Alexandrum III. eadem gratia Regem Scotiæ, ibidem cum clero et proceribus Regni sui majoribus, personaliter comparentem ex altera, sub hac forma; videlicet, quod dictus Dominus Magnus Rex Norvegiæ tanquam amicus pacis, et cultor justitiæ, ad Dei reverentiam et mutæ dilectionis ac pacis observantiam diligentius confovendam, et animarum periculum propulsandum, ac strages hominum citius evitandum ad instantiam et honorem Domini Alexandri Regis Scotiæ memorati, Manniam cum cæteris insulis Sodorensibus, et omnibus aliis insulis ex parte occidentali et australi Magni Haffne, cum omni jure quod in eis ipse et progenitores sui habuerunt ab antiquo tempore, vel ipse et hæredes sui habere poterunt in futurum, per prædictos viros discretos, Dominos Aschetinum Cancellarium ipsius Domini Magni Regis Norvegiæ, et Andreæ filium Nicolai Baronem suum, habentes ab ipso Rege plenam auctoritatem componendi et concordandi super

appointed to that effect, appearing in the place aforesaid, on one side; and the Lord Alexander III., by like grace of God King of Scotland, personally, together with his clergy, and high nobles and chief men of his kingdom, appearing on the other side; to the tenour and effect as follows, to wit:—that the said Lord Magnus, King of Norway, as a friend of peace and respecter of justice, for God's honour, and for the more careful furthering of mutual love and peace, and for averting the peril of souls, and more effectually avoiding human slaughter, at the urgent request, and in honour of the above named Lord Alexander, King of Scotland, hath ceded Man, together with the other Sodor Isles, and all other islands of the west or south of the Great Sea,^a with all rights therein to himself or his forefathers from time of old belonging, or which to himself or heirs might hereafter accrue, and hath for all future time, through the forenamed prudent men, to wit, Asketin, Chancellor of the said Lord Magnus, King of Norway, and Andrew son of Nicholas his baron, holding from the king full power to treat and come to a final settlement in

^a We give this translation of Magni Haff on the authority of Professor Munch, *History of the Norwegian People*, vol. iv., p. i., page 455. If it be correct, an *n* instead of a *u* must have crept, by mistake, into the Latin text, after the Haff.

ipsis amicabiliter et socialiter, concessit, resignavit, et quietas clamavit, tam in petitorio quam in possessorio, pro se et hæredibus suis in perpetuum tenendum habendum et possidendum, dicto Domino Alexandro III. Regi Scotorum et suis hæredibus, cum dominiis, homagiis, redditibus, servitiis et omnibus juribus et pertinentiis dictarum Insularum, sine aliquo retinemento, una cum jure patronatus Episcopatus Manniæ, salvis jure, jurisdictione, ac libertate Ecclesiæ Nidrosiensis in omnibus et per omnia, quod vel quas habet in Episcopum et ecclesiam Manniæ: et exceptis insulis Orcadiæ et Hethlandi, quas idem Rex Norvegiæ cum dominiis, homagiis, redditibus, servitiis, et omnibus juribus et pertinentiis suis infra easdem contiguas dominio suo specialiter reservavit, ita quod omnes homines dictarum Insularum quæ præfato Domino Scotiæ Regi sunt concessæ, resignatæ, et quietæ clamatæ, tam maiores, quam minores, subiaceant legibus et consuetudinibus regni Scotiæ, et secundum eas ex nunc in posterum tractentur et judicentur, pro hiis autem forefactis, vel injuriis et damnis quæ fecerunt usque in hodiernum diem, dum memorato

the premises, freely and with good will, given up, resigned, and surrendered all claim to sue or to seize for himself and his heirs the said Isles, to be for ever kept, held, and possessed by the said Lord Alexander, King of Scotland, and his heirs, with all the lordships, homages, revenues, services, and all rights of whatsoever kind to said Islands belonging, no reservation whatsoever being made, together with the advowson of the bishopric of Man, saving however in all things and entirely the right, jurisdiction, and liberty of the Church of Drontheim which it has in respect to the bishop and the church of Man; and saving, moreover, the Orkney Islands and the Islands of Shetland, which, with their lordships, homages, revenues, services, and all rights and appurtenances thereto adjoining, he hath specially unto his own lordship reserved, in such wise that all the inhabitants of the said islands, great and small, which are given up, resigned, and surrendered all claim to, to the Lord King of Scotland, shall be subject to the laws and customs of the kingdom of Scotland, and in future be ruled and judged according to them; but for those misdeeds, injuries, or losses, which they may have committed or caused, while adhering to the forementioned King of

Domino Regi Norvegiæ adhærebant, nullatenus puniantur, nec querentur super hæreditatibus suis in illis insulis, sed pacifice stent in eisdem, sub dominio Domini Regis Scotiæ, sicut alii liberi et legii dicti Domini Regis Scotiæ qui liberiori justitia gaudere dignoscuntur, nisi aliquid de cætero faciant propter quod juste puniri debeant juxta leges ac consuetudines Regni Scotiæ approbatas. Et si, in dictis insulis sub dominio dicti Domini Regis Scotiæ morari voluerint, morentur in Domino libere et in pace, et si recedere voluerint recedant cum bonis suis licite, libere et in plena pace, itaque nec morari nec recedere contra leges et consuetudines Regni Scotiæ et suum libitum compellantur. Dominus itaque Alexander Rex Scotiæ memoratus, veritatis zelator et pacis et concordie amator, et hæredes sui in perpetuum pro istis concessione, resignatione, et quietâ clamatione, et præcipue pro bono pacis, et ut fatigationes et labores redimantur dabunt et reddent in perpetuum sæpe-dicto Domino Regi Norvegiæ et

Norway, down to the present day, they are in no wise to be punished, nor are they to be pursued in their inheritances in those Islands, but to continue in the peaceful enjoyment of the same, under the dominion of the Lord King of Scotland, as the other freemen and lieges, whose rights are held in greater consideration, of the said Lord the King of Scotland, unless they should do something amiss, on account of which they should incur just punishment according to the approved laws and customs of the kingdom of Scotland. And if they shall choose to remain in said Islands under the dominions of said king, let them remain in the Lord, freely and in peace; should they choose to leave, let them leave with their effects, legitimately, freely, and in full peace. Therefore they are not to be compelled to remain, neither to withdraw contrary to the laws and customs of the kingdom of Scotland and their own free pleasure.

The Lord King of Scotland then, the aforesaid Alexander, zealous for justice and a lover of peace and concord, as also his heirs henceforth and for ever, in consideration for the above named cession, resignation, and quit claim (withdrawing of all claim), and most of all for the blessing of peace, and that parties may be spared harassings and toils, shall give, and shall pay, from year to year and for ever, to the oft named Lord King of Norway,

hæredibus suis et eorundem assignatis in perpetuum infra octavas Nativitatis Sti. Johannis Baptistæ in Orcadia terra scilicet Domini Regis Norvegiæ, in ecclesia Sancti Magni in manibus Episcopi Orchadiæ seu Ballivi ipsius Domini Regis Norvegiæ ad hoc per ipsum specialiter deputati, vel in eadem ecclesia deponent ad opus ipsius Domini Regis Norvegiæ sub custodia Canonicorum ejusdem ecclesiæ, si Episcopus vel Ballivus non inveniantur ibidem, qui dabunt eis literas adquietationis et factæ solutionis, centum marcas bonorum et legalium Sterlingorum secundum modum et usum curiæ Romanæ ac Regnorum Franciæ, Angliæ, et Scotiæ, numerandas annuatim, et nihilominus quatuor millia marcarum Sterlingorum dicto modo numerandarum infra proximum quadriennium loco et termino prænotatis ; videlicet mille marcas infra octavas nativitatis Sancti Johannis Baptistæ, anno gratiæ MCCLXVII. et centum marchas de prædicta pensione. Et anno gratiæ MCCLXVIII. ad eosdem locum et terminum mille marcas, et centum marcas de pensione præfata. Et anno gratiæ MCCLXIX

his heirs and their assigns for ever, within the octave of the nativity of St. John the Baptist, in Orkney, being, to wit, the territory of the Lord the King of Norway, in the church of St. Magnus, into the hands of the Bishop of Orkney, or of the bailiff of the Lord King of Norway himself for this purpose chosen and specially deputed, or deposit in the same church, for the uses of the said Lord King of Norway, in the keeping of the canons of the said church, should there fail to be forthcoming therein the bishop or bailiff, who shall give letters of quit-tance and payment made, one hundred marks of good and legal sterling money, according to the style and use of the Roman Court, and of the kingdoms of France, England, and Scotland, to be counted down from year to year ; and, over and above this, four thousand marks sterling, same style of reckoning, within the four years thereupon first following in time and place as before mentioned, to wit, one thousand marks within the octave of St. John the Baptist, in the year of grace 1267, and one hundred marks of the aforesaid pension ; and in the year of grace 1268, time and place as before, one thousand marks, and one hundred ditto of the yearly pension as above ; and in the year of grace 1269,

dictis loco et termino mille marcas et centum marcas de memorata pensione. Et ultimo anno gratiæ MCCLXX. eisdem loco et termino mille marcas, et centum marcas de eadem pensione. In posterum autem dictis loco et termino, duntaxat centum marcas de pensione prædicto modo numerandas in perpetuum pro omnibus annuatim.

Et ad hæc omnia et singula, ut prænotata sunt, fideliter et firmiter observanda dicti Asketinus Cancellarius, et Andreas Baro pro Domino suo Magno illustri Rege Norvegiæ et hæredibus suis et assignatis, in animam ipsius Regis de cujus voluntate eis super hiis constabat ad plenum, et animas proprias jurarunt publice in ecclesia fratrum prædicatorum apud Perthen, tactis Evangeliiis sacrosanctis. Et dictus Dominus Alexander Rex Scotiæ per nobiles viros, Adam Comitem de Carrick et Robertum de Meyners, eodem modo in animam suam, et animas eorum pro se et hæredibus suis, fecit jurare solemniter, in præsentia nunciorum eorundem.

Et ad majorem hujus rei securitatem, utraque pars se obli-

time and place as heretofore, one thousand marks, and one hundred of the aforesaid pension ; and in the last year, viz., of grace 1270, time and place as specified, one thousand marks, and of the yearly payment one hundred marks. But thenceforth, in time and place specified, only a pension of one hundred marks, on foot of all considerations whatever — to be reckoned as above, and paid down yearly in perpetuity.

And to the firm and faithful observance of all and each of these engagements, as hereinbefore set forth, the aforesaid Asketin, Chancellor, and Andrew, Baron, on behalf of their liege Lord Magnus, the illustrious King of Norway, and his heirs and assigns, have upon the king's own soul, his will in this matter being to them fully known, and upon their own souls, sworn publicly in the church of the Friars Preachers at Perth, laying their hands the meanwhile on the ever Blessed Gospels. And the above named Lord Alexander King of Scotland, by his nobles, Adam Count of Carrick, and Robert de Meyners, in the same way made solemn oath upon his soul, and upon their souls, for himself and his heirs, in presence of the same envoys.

And for the greater security of this matter, both the parties

gavit, ad pœnam decem millium marcarum Sterlingorum solvendam de plano et absque strepitu judiciali a parte resilire volente, parti compositionem istam et finalem concordiam observanti, compositione ipsa et finali concordia nihilominus in perpetuum in pleno robore duraturis. Dominus insuper Rex Magnus Norvegiæ per nuncios suos supradictos se ipsum ac hæredes ac successores suos, et Dominus Alexander Rex Scotiæ se et hæredes suos subjecerunt in hoc jurisdictioni sedis Apostolicæ; ut unica monitione præmissa per sententias excommunicationis in personas, nullius persona excepta, et interdicti in regna, absque strepitu judiciali et aliqua causæ cognitione, compellat partem resilientem a compositione et finali concordia prædictis ad solvendam parti ipsas compositionem et finalem concordiam observanti dictam pœnam decem millium marcarum integre et plenarie, et nihilominus ad ipsas compositionem et finalem concordiam in omnibus et singulis articulis observandis non relaxandas quousque dicta pœna ut dictum est plenarie fuerit persoluta, ipsis compositione

bound themselves to a penalty of 10,000 marks sterling, to be paid summarily, without the observance of the forms of law, by the party choosing to draw back, unto the party that stands by the adjustment and final agreement; the adjustment and final agreement nevertheless to continue in full force for ever.

Furthermore, the Lord Magnus, King of Norway hath by his forementioned envoys subjected himself and successors, and the Lord Alexander King of Scotland himself and heirs, to the jurisdiction in this matter of the Apostolic See; so that, one admonition only foregoing, said See may, by sentence of excommunication against persons, none excepted, and of interdict on kingdoms, compel, without observing the forms of law or making judicial inquiry into the case, the party which recedes from the agreement and final concord aforementioned, to pay to the party abiding by same, the said penalty of 10,000 marks, full told; and this notwithstanding, not to relax the observances of this arrangement and final agreement itself from being observed in all and each of the articles, until the said penalty has been, as said, fully paid up,—the arrangement and final concord retain-

et finali concordia in suo robore, in omnibus et per omnia duraturis et in perpetuum valituris.

Renunciavit itaque utraque pars in hoc facto omni exceptioni fraudis et doli, actioni in factum, et privilegio fori, et specialiter restitutioni in integrum, et omnibus literis inter eosdem Reges et antecessores suos huc usque habitis et obtentis cujuscunque tenoris existant, et omnibus literis et indulgentiis Apostolicis, impetratis et impetrandis, et omni remedio juris canonici et civilis, per quæ prædictæ concessio, resignatio, quietam clamatio, compositio et finalis concordia impediri, differri, et destrui valeant, seu modo aliqua enervari. Adjectum est etiam huic concordie, et statutum communi consensu inter Reges et regna Norvegiæ et Scotiæ, ut omnes transgressiones et delicta inter eos, et antecessores suos, et eorum homines, usque in hodiernum diem perpetrata, ex utraque parte penitus sunt remissæ, quoad ecclesias sicut ad regna, nullo ex iis mali iræ vel vindictæ tramite remanenti, et

ing in all and through all its native force, and thus for ever enduring.

In this premise, then, each party hath renounced all exception on ground of alleged fraud or deceitful intent ; all procedure against the deed itself, all privilege of tribunal, especially all claim of re-instatement ; and every kind of letter of whatever import that may have passed and been obtained on either side touching this point between the same kings or their respective predecessors down to the present day ; and all Apostolic Letters and favours already obtained, or hereafter to be obtained ; all relief too of canon or of civil law, through which the aforesaid cession, resignation, quit claim, arrangement, and final concord, would be impeded, delayed, or defeated, or in any wise weakened. To this agreement it has been also subjoined and enacted by common consent between the Kings and kingdoms of Norway and Scotland, that all transgressions and crimes committed against one another, by themselves or their predecessors, or the retainers of these, down to the present day, shall be on both sides entirely forgiven, whether said transgressions regarded churches, or domain of the realm, no trace in consequence of evil done of anger or revenge abiding ; and that

ut obsides dictorum insulanorum hinc inde capti et detenti, plenæ libertati restituantur. Et si inimicus alterius Regum ipsorum, Scotiæ scilicet et Norvegiæ, ad alterum ipsorum confugiat, ipsum in regno suo vel dominio, ad gravamen ejus a quo effugerit, non receptet, nisi forte ad tempus ut gratiam sibi impetret si gratiam meruerit, et si gratiam Domini sui offensi habere non poterit, ipsum statim post annum non differat a se et suo dominio remove. Exceptis illis, qui crimen læsæ Majestatis commiserint, quos nullo modo hinc inde receptent. Insuper si contingat homines Regni Norvegiæ, quod absit, in regno vel dominio Regis Scotiæ pati naufragium, vel e converso, liceat eis libere et quiete naves suas fractas vel collisas, una cum rebus suis omnimodis, per se vel per alios, recolligere et habere, vendere, et alienare, absque omni calumnia, quamdiu eas non habuerint pro derelicto.

the hostages of the said Islanders taken or detained on one or the other side, be restored to their full liberty. And should an enemy of one or other of the kings themselves, *i.e.* the Kings of Scotland and of Norway, fly for refuge to the other, he, the latter mentioned, must not, unto the molestation or discomfort of him from whom said flight was compassed, receive such fugitive into his kingdom or dominion, unless perchance for a time that he may be restored to favour if he so deserve, and should he the fugitive fail to obtain the grace of his offended liege lord, the forementioned king who shall have thus sheltered him shall, on the lapse of one year, forthwith without delay remove the said fugitive from his royal person and dominions. From fore-said indulgence, however, those are to be excepted who shall have been guilty of high treason, who are by no means to be received from one side or from the other.

Furthermore, should it happen, which God forbid, that the men of the King of Norway should suffer shipwreck in the kingdom or dominions of the King of Scotland, or conversely, the persons so wrecked must be permitted freely and without molestation, by themselves or by others, to bring together their wrecked or injured vessels, with all their effects of whatever kind thereto belonging, and to retain, sell, or dispose of the same, without any recourse to law, so long as they have not relinquished such property as derelict.

Et si quis contra hoc commune statutum concordie, de rebus vel navibus hujusmodi periclitatis quidquam fraudulentè vel violentè surripuerit, et super hoc convictus fuerit, tanquam raptor et pacis violator, prout demeruerit, puniatur, consuetudine si quæ sit contraria non obstante. Si quis autem repertus fuit, et convictus perturbator pacis istius et finalis concordie inter prædictos Reges et Regna et eorum regnicolas habitæ et confirmatæ, per Regem in cujus dominio repertus fuit qui talia præsumperit, sic acriter puniatur, ut poena illius metus fiat aliorum.

Et in hujus rei testimonium, parti hujus scripti in modum chirographi confecti remanenti penes dictum Dominum Regem Norvegiæ illustrem, sigillum dicti Domini Regis Scotiæ, una cum sigillis venerabilium Patrum Gamelini Sancti Andree, et Johannis Glasguensis, Dei gratia Episcoporum, et nobilium virorum Alexandri Cymyn de Buchan, Patricii de Dumbar, Wilhelmi de Marre, Adæ de Karricke Comitum, et Roberti de Meyners Baronis est appositum.

And if any person, in violation of this common statute of agreement should carry off through fraud or by violence any portion or appurtenance of ships endangered as above, and shall be convicted of such offence, he is, as his offence deserves, to be punished as a robber and a breaker of the public peace, any custom to the contrary, should such exist, notwithstanding.

Now if any person is found and convicted as a disturber of this pacification and final concord between the forementioned kings, kingdoms, and peoples respectively made and confirmed, such person is, by the king in whose dominions he shall be found, to be chastised for his lawless daring, in such wise that his punishment may be the terror of others.

In witness whereof, to the part of the foregoing instrument, drawn in the form of a chirograph, to be kept by his illustrious Majesty the said King of Norway, there has been affixed the seal of the said Lord King of Scotland, with the seals of the Venerable Fathers, Gamelin of St. Andrew, and John of Glasgow, by the grace of God bishops, and of the Lords Alexander Comyn de Buchan, Patrick Dunbar, William de Marre, Adam Karrick, earls, and Robert Meyners, baron.

Et alteri parti ejusdem scripti in modum chirographi confecti, penes dictum Dominum Regem Scotiæ remanenti, sigillum Excellentis dicti Domini Regis Norvegiæ una cum sigillis venerabilium Patrum Petri Bergensis, Thorgilsi Stavangrensis, Dei gratia Episcoporum, et nobilium virorum, Gauti de Mele, Buccolini filii Johannis, Finnii filii Gauti, Andreæ filii Nicolai, et Asketini Cancellarii dicti Domini Regis Norvegiæ est appensum.

And to the counterpart of the same instrument, drawn in the form of a chirograph, to be kept by the Lord King of Scotland, there has been affixed the seal of his Excellency the said Lord King of Norway, together with the seals of the Venerable Fathers, Peter of Bergen, Thorgils of Stavanger, by the grace of God bishops, and of the Lords Gaut de Mele, Buccolin son of John, Finn son of Gaut, Andrew son of Nicholas, and Asketin chancellor of the said Lord King of Norway.

[No. 28.—A.D. 1328.—p. 251, footnote b].

BISHOP WILLIAM, TO ABBOT BERNARD, ELECT OF THE
SODOR DIOCESE.

Grant for Expenses incurred, etc.

From *Reg. of Arbroath*, 1328. Given by Keith in his *Catalogue of Scotch Bishops*.

Universis. — Willelmus miseratione Divina Sti. Andreæ minister humilis, salutem. Quod nos in visitatione nostra facta apud Aberbroath, in monasterio ejusdem, die Sabbati in vigilia apostolorum Philippi et Jacobi, cum continuatione dierum sequentium, A.D. 1328,—invenimus religiosum virum, dominum Bernardum D. G. prædicti monasterii abbatem electum ad ecclesiam Sodorenam, bene, laudabiliter, et honeste vixisse, et in regimine dicti monasterii per decem et septem annos provide et circumspecte habuisse; propter quod ipsius Abbatis meritis suffragantibus, ac requisitione excellentissimi Principis et Domini nostri Domini regis Scotiæ interveniente, eidem domino Abbati, tam pro expensis faciendis circa negotium electionis suæ, quam provisione sua in casu quo fuerit promotus ad regimen dictæ ecclesiæ Sodorene,

To all.—William, by the divine mercy, the humble minister of St. Andrews, health. Whereas We, in Our visitation made at Arbroath, in the monastery of the same place, on Saturday the vigil of the apostles Saints Philip and James, and continued on the following days, A.D. 1328,—have found that the Regular, Lord Bernard, by the grace of God Abbot of the aforesaid monastery, elected to the Sodor church, has led a good, praiseworthy, and upright life, and has conducted for seventeen years the government of the said monastery with prudence and circumspection; therefore, in consideration of the merits of the abbot himself, and of the request made by our most excellent and sovereign Lord, the King of Scotland, we have deemed it right, with the consent and assent of the whole community, that provision should be made for the same Lord Abbot, both for the expenses attending his election, and for his requirements in case he should be promoted to the said Sodor church,

ac etiam dictam ecclesiam fuerit pacifice consecutus, accedente consensu et assensu totius conventus in forma quæ sequitur duximus providendum, viz. : Quod prædictus dominus Abbas, in recompensationem diutini laboris sui, et expensarum suarum, quas in relevamen et reparationem dicti monasterii apposuit, de bonis provenientibus ex officio cancellariæ regiæ, et aliunde, nomine provisionis, habeat et teneat omnes fructus garbales ecclesiæ de Abernethy, cum capella de Dron, Dumblanen. diœcesis, a festo paschatis, A.D. 1328, usque ad terminum septem annorum.

and obtain peaceful possession of the said church, as follows : That the above mentioned Lord Abbot, in return for his long labour and for the expenses which he incurred in relieving and repairing the said monastery, shall have and hold from the proceeds of the office of the royal chancery, and from other sources, under the name of provision, all the teinds of the church of Abernethy, along with the chapel of Dron, in the diocese of Dunblane, from Easter 1328, for the space of seven years.

No. 29.—April 27, A.D. 1349.—p. 253.

CLEMENT VI. TO WILLIAM, ETC.

Notifying his Election to the Sodor Diocese.

Clement VI. Commun. An. 7, lib. iii. fol. 131, Epist. 368, in Archiv.
Secr. Vaticano.

Clemens episcopus, s. a., dilecto filio Willelmo electo Sodorensi salutem et cetera. Apostolatus officium, quamquam insufficientibus meritis nobis dispositione superna commissum quo ecclesiarum omnium regimini præsidemus, utiliter exequi adjuvante domino cupientes mente reddimur vigiles et solertes, ut cum de ipsarum ecclesiarum regiminibus agitur committendis, quantum ab eo permittitur, cujus vices gerimus in terris, eis in pastores tales præficere studeamus, de quibus, consideratis virtutibus de super sibi traditis, præsumimus verisimiliter et tenemus, quod creditas sibi animas verbo instruere debeant pariter et exemplo, et ecclesias eorum commissas custodiæ spiritualiter et temporaliter augmentare. Olim siquidem ecclesia Sodorensi per obitum bonæ memoriæ Thomæ episcopi Sodorensis, qui extra Romanam curiam

Clement Bishop, servant of the servants of God, to our beloved son William Bishop-elect of the Sodor Diocese, health, and the rest.

Desiring, with the help of the Lord, to fulfil wholesomely the duties of the Apostolate committed to Us unworthy though We be by Divine appointment, which duties entail upon us the government of all the churches, We become watchful and diligent when persons have to be entrusted with the charge of dioceses, that as far as is permitted by Him whose Vicar We are upon earth We may appoint such pastors, as, consideration being had of the talents entrusted to them from on high, We reasonably presume and consider capable of instructing both by word and example the souls entrusted to them, and advancing both spiritually and temporarily the churches committed to their care.

Now, the Sodor Diocese having been deprived of its pastor some time ago, by the death of Thomas, Bishop of the Sodor Diocese, of happy memory, who ended his days without the Court of

diem clausit extremum, pastoris solatio destituta, dilecti filii Clerus civitatis et diœcesis Sodorensis, ad quos electio episcopi Sodorensis cum pro tempore imminebat facienda de antiqua et approbata et hactenus pacifice observata consuetudine dicitur pertinere, die ad eligendum præfixa ut moris est convenientes in unum, Spiritus Sancti gratia invocata, te tunc abbatem monasterii de Russin ordinis Cisterciensis Sodorensis diœcesis quasi per inspirationem divinam in episcopum Sodorensem unanimiter et concorditer elegerunt, et electionem hujusmodi fecerunt populo solenniter publicari, tuque præsentatæ tibi electioni hujusmodi ad instantiam predictorum cleri, prius a dilecto filio . . . abbate de Furnesio dicti ordinis, Eboracensis diœcesis, patre abbate dicti et de Russin monasteriorum superiore tuo super hoc petita et obtenta licentia consensisti, in iis omnibus statutis a jure temporibus observatis, et deinde tu dubitans quod provisio ipsius ecclesiæ

Rome,^a our beloved sons, the clergy of the Sodor cathedral, city, and diocese, to whom the election of the Sodor Bishop when required is said to belong in accordance with an ancient approved custom hitherto peacefully observed, assembling together on the day appointed for the election as is their wont, having invoked the assistance of the Holy Spirit, with unanimity and concord, as though by Divine inspiration, chose you at that time Abbot of the monastery of Rushen of the Cistercian Order in the Sodor Diocese to be the Bishop of the Sodor Diocese ; and this election they caused to be solemnly announced to the people ; and you, at the instance of the aforesaid, consented to the election, after having previously asked and obtained permission from your superior, Our beloved son, the Abbot of Furness of the aforesaid order in the Diocese of York, who is the father Abbot both of the aforesaid monastery and of the monastery of Rushen ; the times appointed by law having been duly observed in all these matters ; and then you, doubting lest the provision for the said

^a [If the holder of a benefice resigned his benefice by death, or otherwise, whilst at Rome, or wherever the Pope was holding his Court, the benefice was said to be vacated, or become vacant, *at Court*, or *at the Holy See*, in which case the next appointment was made directly by the Pope (and said to be reserved), instead of going through the ordinary routine. Hence it is here stated, in the mention of the bishop's death, that he died *without the Court*, i.e., not while at Court.]

esset dispositioni apostolicæ reservata, propter hoc ad sedem eandem personaliter accessisti, et hujusmodi electionis negotium proponi fecisti in consistorio coram nobis, et ipsius electionis nobis præsentato decreto a nobis suppliciter postulasti ut electionem hujusmodi confirmare de benignitate apostolica dignaremur. Nos igitur electionem ipsam, tuæque personæ merita per venerabilem fratrem nostrum Petrum Episcopum Penestrinum¹ et dilectos filios nostros Guillelmum tit. sanctorum Quatuor coronatorum presbyterum, et Galhardum sanctæ Lucie in Silice diaconum cardinales examinari fecimus diligenter, et facta nobis ab eisdem episcopo Penestrino² ac cardinalibus super iis relatione plenarie³ (*sic*) et fidei, quia prædictam electionem invenimus de te viro religionis honestæ, vitæ laudabilis, literarum scientia prædito ac morum honestate decoro, in spiritualibus provideo et in temporalibus circumspecto, canonice celebratam, electionem ipsam non obstante si ejusdem ecclesiæ Sodorenensis provisio per nos vel predecessores nostros

church might not be reserved to the Apostolic See, betook yourself in person to the said See, and caused the matter of the election to be laid before Us in consistory, and having presented to Us the documents certifying the said election, humbly asked Us to deign, in our apostolic benignity, to confirm the said election. We therefore caused both the election itself and your personal merits to be diligently scrutinised by our venerable brother Peter Bishop of Palestrina, and our beloved sons, William Cardinal-priest of the title of the church of the Holy Four Crowned Brothers, and Galliardi Cardinal-deacon of the title of St. Lucy in Selce; and a full and faithful statement having been made to Us upon the matter, by the above named Bishop of Palestrina and cardinals, inasmuch as We have found the aforesaid election of you, a man of a proper religious spirit, praiseworthy manner of life, and one endowed with literary knowledge, and of an unblemished character, in spirituals provident, in temporals circum-spect, to have been canonically carried out; We, on the advice of Our brethren, by Our apostolic power, have confirmed the election, even although the provision of the aforesaid Sodor church may

[¹ Prænestinum.

² Prænestino.

³ plenaria for plena.]

Romanos Pontifices eidem sedi sit specialiter vel generaliter reservata, de fratrum nostrorum consilio auctoritate apostolica confirmavimus, teque ipsi Sodorensi ecclesiæ in episcopum præficimus et pastorem, curam et administrationem ipsius ecclesiæ tibi in spiritualibus et temporalibus plenarie¹ committendo, firma spe fiduciaque conceptis quod ipsa ecclesia Sodorensis, dextera domini tibi assistente propitia, per tuæ industriæ et circumspectionis fructuosum studium regetur utiliter et prospere dirigetur. Jugum itaque domini tuis impositum humeris prompta devotione suscipiens et suavi ejus oneri humiliter colla flectens, curam et administrationem prædictas sic geras sollicite, fideliter et prudenter, quod ipsa ecclesia gubernatori provideo et fructuoso administratori gaudeat se commissam, ac bonæ famæ tuæ odor ex laudabilibus tuis actibus latius diffundatur, tuque proinde præter eternæ retributionis premium nostram et dictæ sedis benedictionem uberius consequi merearis. Datum Avinione .v. kal. Maii, pontificatus nostri anno septimo.

have been specially or generally reserved by Ourselves or Our predecessors, the Roman Pontiffs, to the Apostolic See; and We appoint you to the said Sodor church, to be its bishop and pastor, fully entrusting to you, both in spirituals and temporals, the care and administration of the said church, in the firm hope and confidence that the said Sodor church, with the help of the right hand of the Lord, will be beneficially governed and prosperously guided by your successful zeal, industry, and circumspection. Accepting, therefore, with prompt devotion, the yoke of the Lord placed upon your shoulders, and humbly bending your neck to His light burden, conduct your administration with such diligence, fidelity, and prudence, that your church may rejoice at having been entrusted to a provident ruler and a successful administrator, and the good fame of your praiseworthy acts may be spread abroad, and you yourself may obtain, besides the prize of an eternal reward, a more abundant blessing from Ourselves and the Apostolic See.

Given at Avinione the 27th April, in the seventh year of Our

[¹ For plene.]

In eodem modo, Dilectis filiis clero civitatis et diocesis Sodor-ensis salutem, et cetera. Apostolatus et cetera usque dirigetur. Quocirca universitati vestræ per apostolica scripta mandamus quatenus eidem electo tanquam patri et pastori animarum vestrarum humiliter intendentes et exhibentes ei obedientiam et reverentiam debitam et devotam ipsius monita et mandata salubria curetis devote suscipere et efficaciter adimplere, alioquin sententiam quam idem electus rite tulerit in rebelles ratam habebimus, et faciemus auctore domino usque ad satisfactionem condignam inviolabiliter observari. Datum ut supra.

In eo. mo. Dilectis filiis Populo Civitatis et diocesis Sodor-ensis salutem, etc. Apostolatus et cetera usque dirigetur. Quocirca et cetera usque quatenus eundem electum tanquam patrem et pastorem animarum vestrarum suscipientes devote, et devota honorificentia prosequentes, ipsius monitis et mandatis salubribus

In like manner, To Our beloved sons, the clergy of the Sodor cathedral, city, and diocese, health and the rest. "Desiring, with the help of the Lord;" and the rest, as far as "prosperously guided by your successful zeal, industry, and circumspection." Wherefore, by Our apostolical letters, We enjoin you all, taking heed to the above named bishop-elect, as to the father and pastor of your souls, and showing him that obedience and reverence which are his due, to take care to receive submissively and put in practice his salutary ordinances and decrees, otherwise We shall ratify the sentence which the above named elect shall rightfully pronounce against those who rebel, and in the name of the Lord We shall cause it to be inviolably observed, till condign satisfaction is obtained. Given, as above.

In like manner, To Our beloved sons, the people of the Sodor cathedral, city, and diocese, health, etc. "Desiring, by the help of the Lord;" and the rest, as far as "prosperously guided by your zeal, industry, and circumspection." "Wherefore," and the rest, as far as "receiving with devotion and honour the above named bishop-elect as the father and pastor of your souls," and showing him due reverence, you give heed with humility to his salutary admonitions and decrees,

humiliter intendatis, ita quod ipse in vobis devotionis filios, et vos in eo per consequens patrem invenisse benevolum gaudeatis. Datum *ut supra*.

In eo. mo. Venerabili fratri Arnoni Archiepiscopo Nidrosiensi salutem, etc. Ad cumulum tuæ cedit salutis et famæ si personas ecclesiasticas præsertim pontificali dignitate præditas divinæ propitiationis intuitu oportuni præsidii et favoris gratia prosequaris. Olim siquidem *et cetera usque dirigitur*. Cum igitur ut idem Wilhelmus electus in commissa sibi ecclesiæ Sodorensis prædictæ cura facilius proficere valeat, tuus favor sibi esse noscitur plurimum opportunus, fraternitatem tuam rogamus et hortamur attente, per apostolica tibi scripta mandantes, quatenus ipsum electum et ecclesiam Sodorensem prædictos jure metropolitico tibi subjectos habens pro nostra et ipsius sedis reverentia propensius commendatos ipsum in ampliandis et conservandis juribus suis sic tui favoris præsidio prosequaris, quod ipse tuo fultus auxilio in commisso sibi ecclesiæ Sodorensis præfatæ regimine se possit

so that he may rejoice in having found you to be devoted sons, and you, in consequence, may rejoice in having found in him a loving father. Given, *as above*.

In like manner, To Our venerable brother Arno, Archbishop of Nidaros, health, etc. To protect and be gracious to ecclesiastics, especially those who by Divine providence are raised to the episcopal dignity, adds to your own welfare and reputation. "Now," *and the rest, as far as* "prosperously guided by your successful zeal, industry, and circumspection." As, therefore, your influence will be of the greatest use in assisting the above named William bishop-elect to fulfil his duties in respect to the above named Sodor church, We ask and earnestly exhort you, brother, and enjoin you by these Apostolical letters to consider, in reverence to Us and Our See, the above mentioned bishop-elect and the Sodor church, subject to your metropolitan jurisdiction, as especially commended to you, and to assist him with your gracious protection in preserving and furthering his rights, so that he, supported by your aid, may exert himself with more profit in the government of the aforesaid Sodor church, which has been

utilius exercere, tuque divinam misericordiam et benedictionem dictæ sedis exinde valeas uberius promereri. Datum *ut supra*.

In eo. mo. Dilecto filio Nobili viro Villelmo de Montecuto domino terræ Manniæ Sodorensis diœcesis, salutem, etc. Ad cumulum et cetera ut in superiori quæ dirigetur Archiepiscopo usque oportuni favoris præsidio prosequaris et cetera usque dirigetur. Cum igitur ut idem electus in commissa sibi dictæ Sodorensis ecclesiæ cura facilius proficere valeat tuus favor sibi esse noscatur plurimum opportunus, discretionem tuam rogamus et hortamur attente, quatenus eundem Electum et commissam sibi dictam ecclesiam habeas pro nostra et dictæ sedis reverentia propensius commendatos ut in ampliandis et conservandis ejusdem ecclesiæ juribus se possit utilius exercere, tuque proinde divinam misericordiam et benevolentiam valeas uberius promereri. Datum *ut supra*.

In eo. mo. Dilecto filio Nobili viro Roberto Steward dicto Senescallo Scotiæ domino Insulæ de Bote Sodorensis diœce-

entrusted to him, and you may thus more abundantly merit the mercy of God and the blessing of this See. Given, *as above*.

In like manner, To Our beloved son, the noble William Montague, Lord of the Island of Man, in the Sodor Diocese, health, etc. "To protect," etc., *as in the above directed to the archbishop, as far as* "adds to your own welfare and reputation," and *the rest again, as far as* "prosperously guided by your successful zeal, industry, and circumspection." As, therefore, your favourable influence will be of the greatest use in aiding the above named bishop-elect to fulfil his duties in respect to the above named Sodor church, We ask, and earnestly exhort your Discretion to consider, in reverence to Us and our See, the above mentioned bishop-elect and the church entrusted to him, as especially commended to you, so that he may more profitably exert himself in preserving and furthering the rights of the above mentioned church, and you may thus still further merit the Divine mercy and our goodwill. Given, *as above*.

In like manner, To Our beloved son, the noble Robert Steward, styled seneschal of Scotland, Lord of the Isle of Bute, in the Sodor

sis salutem, etc. Ad cumulum, etc., *ut in superiori quæ dirigetur Vellelmo usque ad finem.*

In eo. mo. Dilecto filio Nobili viro Johanni MacDofnald domino de Ile Sodorensis diœcesis. Ad cumulum, etc.

Diocese, health, etc. "To protect," etc., *as in the above directed to William, as far as the end.*

In like manner, To Our beloved son, the noble John Macdonald, Lord of Isla, in the Sodor Diocese. "To protect," etc.

No. 30.—April 27, A.D. 1349.—p. 253.

CLEMENT VI. TO ARNO, ARCHBISHOP OF DRONTHEIM,

Notifying the Election of William.

Clem. VI. Commun. in Arch. Secr. Vat., An. 7, lib. iii. fol. 131,
Epist. 268.

Clemens episcopus, servus servorum dei. Venerabili fratri Arnoni, Archiepiscopo Nidrosensi, salutem et apostolicam benedictionem. Ad cumulum tue cedit salutis et famæ si personas ecclesiasticas, præsertim pontificali dignitate præditas, divinæ propitiationis intuitu opportuni præsidii et favoris gratia prosequaris. Olim siquidem ecclesia Sodorensi per obitum bonæ memoriæ Thomæ Episcopi Sodorensis, qui extra Romanam curiam diem clausit extremum, pastoris solatio destituta, dilecti filii Clerus civitatis et diocesis Sodorensis, ad quos electio Episcopi Sodorensis cum pro tempore imminebat facienda de antiqua et approbata et hactenus pacifice observata consuetudine dicitur pertinere, die ad eligendum præfixa ut moris est convenientes in unum, spiritus sancti gratia invocata, dilectum filium Wilhelmum Electum Sodor-

Clement Bishop, servant of the servants of God, to our venerable brother Arno, Archbishop of Nidaros, health and Apostolic benediction.

To protect, for the sake of God's mercy, and be gracious to ecclesiastics, especially those who by Divine providence are raised to the episcopal dignity, adds to your own welfare and reputation.

Now, the Sodor church having been deprived of its pastor some time ago, by the death of Thomas Bishop of the Sodor diocese, of happy memory, who ended his days outside the Court of Rome, our beloved sons the clergy of the Sodor cathedral, city, and diocese to whom the election of the Bishop of the Sodor diocese when it has been requisite to make it, is said to belong, in accordance with an ancient, approved, and hitherto peacefully observed custom, assembling together on the day appointed for the election, as is their wont, and having invoked the assistance of the Holy Spirit, with unanimity and concord as though by Divine inspiration chose our beloved son William, the Elect of the Sodor diocese,

ensem, tunc Abbatem monasterii de Russin ordinis Cisterciensis, Sodorensis diœcesis, quasi per inspirationem divinam in Episcopum Sodorensem unanimiter et concorditer elegerunt, et electionem hujusmodi fecerunt populo solenniter publicari, idemque Wilhelmus Electus præsentatæ sibi electioni hujusmodi ad instantiam prædictorum Cleri, prius a dilecto filio . . . Abbate de Furnesio dicti ordinis, Eboracensis diœcesis, patre Abbate dicti et de Russin monasteriorum superiore suo super hoc petita et obtenta licentia, consensit, in iis omnibus statutis a jure temporibus observatis; et deinde idem Wilhelmus Electus dubitans quod provisio ipsius ecclesiæ esset dispositioni apostolicæ reservata, propter hoc ad sedem eandem personaliter accessit, et hujusmodi electionis negotium proponi fecit in consistorio coram nobis, et ipsius electionis nobis præsentato decreto a nobis suppliciter postulavit ut electionem hujusmodi confirmare de benignitate dignaremur. Nos igitur electionem ipsam, ejusdemque Wilhelmi Electi personæ merita per venerabilem fratrem nostrum Petrum Episcopum

at that time Abbot of the monastery of Rushen, of the Cistercian Order, in the Sodor diocese, to be the Bishop of the said diocese, and this election they caused to be solemnly announced to the people; and the said William Bishop Elect, at the instance of the aforesaid clergy, consented to the election laid before him, after having previously asked and obtained permission from his superior Our beloved son the Abbot of Furness of the aforesaid Order in the diocese of York, Father Abbot both of the aforesaid monastery and of the monastery of Rushen, the times appointed by law for all these matters having been duly observed; and then the said William the Elect doubting lest the provision for the said church might not be reserved to the Apostolic See, betook himself in person to the said See on that account, and caused the affair of the Election to be laid before Us in consistory, and having presented to Us the documents certifying the said election, humbly asked Us to be pleased, in Our benignity, to confirm the said election. We, therefore, caused both the election itself, and the personal merits of the said William the Elect, to be diligently scrutinised by Our venerable brother Peter,

Penestrinum¹ et dilectos filios nostros Guillelmum tituli sanctorum Quatuor coronatorum presbyterum, et Galhardum Sanctæ Lucie in Silice diaconum Cardinales examinari fecimus diligenter, et facta nobis ab eisdem Episcopo Penestrino² ac Cardinalibus super iis relatione plenaria et fideli, quia prædictam electionem invenimus de ipso viro religionis honestæ, vitæ laudabilis, literarum scientia prædito, ac morum honestate decoro, in spiritualibus provideo et in temporalibus circumspecto, canonice celebratam, electionem ipsam non obstante si ejusdem ecclesiæ Sodorenسيس provisio per nos vel prædecessores nostros Romanos Pontifices eidem sedi sit specialiter vel generaliter reservata, de fratrum nostrorum consilio auctoritate apostolica confirmamus, eundemque Wilhelmum Electum ipsi Sodorensi ecclesiæ in Episcopum præficimus et pastorem, curam et administrationem ipsius ecclesiæ sibi in spiritualibus et temporalibus plenarie committendo, firma spe fiduciaque conceptis quod ipsa ecclesia Sodorensis dextera domini sibi assistente propitia, per ipsius industriæ et circumspec-

Bishop of Palestrina, and our beloved sons William Cardinal-Priest of the title of the Four Crowned Brothers, and Galliardi Cardinal-Deacon of the title of St. Lucy in Selce; and after a full and faithful statement had been made to Us upon the matter by the above named Bishop of Palestrina and the Cardinals, We, finding the aforesaid election to have fallen upon a man of a proper religious spirit, praiseworthy conduct, possessing a knowledge of letters, and of blameless life, in spirituals prudent, in temporal management circumspect, and to have been canonically carried out, with the advice of Our Brethren, by Our apostolic power have confirmed the election, even though perchance the provision for the aforesaid Sodor church may have been specially or generally reserved by Ourselves or Our predecessors the Roman Pontiffs to the Apostolic See; and, furthermore, We appoint the aforesaid William, the Elect, to the said Sodor church, to be its Bishop and pastor, fully entrusting to him, both in spirituals and temporals, the care and administration of the said church, in the firm hope and confidence that the said Sodor church, with the help of the right hand of the Lord, will

[¹ Prænestinum.

² Prænestino.]

tionis fructuosum studium regetur utiliter et prospere dirigetur. Cum igitur ut idem Wilhelmus in commissa sibi ecclesiæ Sodorensis prædictæ cura facilius proficere valeat, tuus favor sibi esse noscitur plurimum opportunus, fraternitatem tuam rogamus et hortamur attente, per apostolica tibi scripta mandantes quatenus ipsum Electum et ecclesiam Sodorensensem prædictos jure metropolitico tibi subjectos habens pro nostra et ipsius sedis reverentia propensius commendatos, ipsum in ampliandis et conservandis juribus suis sic tui favoris præsidio prosequaris, quod ipse tuo fultus auxilio in commisso sibi ecclesiæ Sodorensis præfatæ regimine se possit utilius exercere, tuque divinam misericordiam et benedictionem dictæ sedis exinde valeas uberius promereri. Datum Avinione .v. kal. Maii pontificatus nostri anno septimo.

In eundem modum dil. filio Wilhelmo Electo Sodorensi—dilectis filiis Clero Civitatis et diœcesis Sodorensis—dilectis filiis Populo Civitatis et diœcesis Sodorensis—dilecto filio Nobili viro Willelmo de Monteacuto domino terræ Manniæ Sodorensis diœ-

be beneficially governed and prosperously guided by his successful zeal, industry, and circumspection. We, therefore, as it is known that your influence will be of the greatest use in aiding the above named William the Elect to fulfil his duties in regard to the above mentioned Sodor church, do ask and earnestly exhort you, Brother, and enjoin you by these Apostolical letters, to consider, out of reverence to Us and our See, the above named Bishop-Elect and the Sodor church, subject to your metropolitan jurisdiction, as specially commended to you for the assistance of your gracious protection in preserving and furthering his rights, so that supported by your aid he may profitably exert himself in the government of the aforesaid Sodor church which has been entrusted to him, and you may thereby still more abundantly merit the mercy of God and the blessing of this See.

Given at Avignon, April 27th, the seventh year of Our Pontificate.

To the like effect, To Our beloved son, William the Elect of the Sodor diocese—To Our beloved sons, the people of the Sodor cathedral, city, and diocese—To Our beloved son, the noble William of Montague, lord of the territory of Man, in the Sodor

cesis—dilecto filio nobili viro Roberto, Stuvard dicto, Senescallo Scotiæ, domino Insulæ de Bote, Sodorensis diœcesis—dilecto filio nobili viro Johanni MacDofnald, domino de Ile, Sodorensis diœcesis.

diocese—To Our beloved son, the noble Robert Steward, Seneschal of Scotland, lord of the Isle of Bute, in the Sodor diocese—To Our beloved son, the noble John Macdonald, lord of Islay, in the Sodor diocese.

No. 31.—May 6, A.D. 1349.—p. 254.

CLEMENT VI. TO BISHOP WILLIAM.

Directing his return home.

Clem. VI. Com. in Arch. Sec. Vat. An. 7, l. iii. Epist. 1106.

Clemens, etc. Venerabili fratri Willelmo episcopo Sodorensi salutem, etc. Pridem Sodorensi ecclesia solatio destituta pastoris, nos ad personam tuam claris virtutum titulis insignitam nostræ mentis aciem dirigentes, te de fratrum nostrorum consilio eidem ecclesiæ in episcopum præfecimus et pastorem, curam et administrationem ipsius tibi in spiritualibus et temporalibus plenarie committendo prout in nostris inde confectis litteris plenius continetur. Cum autem postmodum per venerabilem fratrem nostrum Bertrandum Episcopum Ostiensem tibi fecerimus munus consecrationis impendi, fraternitati tuæ per apostolica scripta mandamus, quatenus apostolicæ sedis beneplacitis te conformans apud prædictam ecclesiam Sodorensem cum nostræ benedictionis gratia te personaliter conferens sic te in administratione ipsius diligenter et sollicite gerere studeas, ut utilis administratoris industriæ non

Clement, etc., To Our venerable brother William, Bishop of Sodor, health, etc. The Sodor church having been some time ago bereft of its pastor, We, directing Our attention to your person distinguished by a reputation for great virtue, with the advice of our brethren appointed you Bishop and pastor of the said church, fully committing to you the care and administration of the same both in spirituals and temporals, as is set forth more at large in Our Letters of that time. And having thereafter caused the rite of consecration to be administered to you by Our venerable brother Bertrand, Bishop of Ostia, We now enjoin you, Brother, through these Apostolical letters to betake yourself personally in conformity with the directions of the Apostolic See to the said Sodor church, strengthened with the grace of Our blessing, and there strive to conduct your administration with such diligence and solicitude that your church may reasonably rejoice that it has been entrusted to the

inmerito gaudeat se commissam ac laudabilis famæ tuæ odor ex tuis probabilibus actibus latius diffundatur, et præter retributionis æternæ præmium nostræ benevolentię gratiam et favorem exinde uberius consequaris. Datum Avinione .ii. non. Maii pontificatus nostri anno septimo.

zeal of a provident administrator, and that the odour of your fame arising from your praiseworthy acts may be widely diffused ; and that, in consequence, you may obtain, besides the reward of eternal life, a more abundant share in Our good-will and favour.

Given at Avignon, the 6th May, in the seventh year of Our Pontificate.

No. 32.—May 7, A.D. 1349.—p. 254.

CLEMENT VI. TO BISHOP WILLIAM.

Authorising a Loan.

Clem. VI. Com., An. 7, p. 2, vol. 126, Epist. 470. Archiv. Secreto Vat.

Clemens episc. s. s. d. Venerabili fratri Guillelmo Episcopo Sodorensi salutem, etc. Cum sicut pro parte tua fuit expositum coram nobis tam pro tuis expensis necessariis quam ecclesiæ Sodorensis negotiis apud sedem apostolicam et alibi expediendis utiliter te subire oporteat magna onera expensarum, nobis humiliter supplicasti, ut usque ad summam mille ducentorum florenorum auri mutuum contrahendi sub modis et formis infrascriptis, sine quibus creditores te putas invenire non posse, tibi largire (*sic*) tibi licenciam dignaremur; Nos igitur de tua tam in iis quam in aliis circa eadem tua et ipsius ecclesiæ utiliter promovenda et expedienda negotia circumspectione ac diligentia plenius in domino confidentes, nec volentes quod propter expensarum ipsarum defectum indigentiam patiaris, vel quod eadem negotia inexpedita remanere contingat, tuis supplicationibus inclinati

Clement bishop, servant of the servants of God, to our Venerable Brother William Bishop of the Sodor Diocese, health, etc. Whereas it has been laid before Us upon your part that you have been obliged to incur great and burdensome outlay, as well on account of your own necessary expenses as for the successful carrying on of the affairs of the Sodor church, both at the Apostolic See and elsewhere; and you have therefore humbly asked Us to vouchsafe to grant you permission to contract a loan for the sum of one thousand two hundred gold florins, after the manner and form described below, without which you are of opinion that it is impossible for you to find persons willing to lend; We, fully trusting in the Lord in your circumspection and diligence both in these and other things for the profitable advancing and carrying through of these same affairs whether your own or those of the said church, and not wishing that you should suffer from indigence through want of money to meet the said expenses, nor that the above mentioned affairs should remain at a stand still; acceding to your petition, grant to you,

fraternitati tuæ contrahendi mutuum propter hoc usque ad prædictam summam mille ducentorum florenorum auri nomine tuo et ipsius ecclesiæ Sodorenensis, ac te et successores tuos episcopos Sodorenses et prædictam ecclesiam ac tua et eorundem bona mobilia et immobilia, præsentia et futura, usque ad summam prædictam propterea dictis creditoribus, usuris omnino cessantibus, obligandi, et renuntiandi de duabus diætis editæ in concilio generali felicitis recordationis Bonifacii papæ octavi prædecessoris nostri, qua cavetur ne quis extra suam civitatem et diocesim nisi in certis exceptis casibus et in illis ultra unam diætam a fine suæ diocesis ad iudicium evocetur, et quibuscunque aliis constitutionibus a prædecessoribus nostris Romanis Pontificibus super hoc editis, et beneficio restitutionis in integrum, ac omnibus litteris et indulgentiis apostolicis impetratis ac etiam impetrandis, omni juris canonici et civilis auxilio, ac conuentioni iudicum et locorum si eorundem creditorum nomine super iis apostolicis litteris con-

brother, in virtue of Our Apostolic authority, full powers to contract a loan on the above account, in your own name and that of the said Sodor church, to the amount of the said sum of one thousand two hundred gold florins, and to encumber both yourself and your successors the Sodor bishops and the said church, and your goods and their goods, both moveable and immoveable, present, and future up to the said amount, for the benefit of the said creditors, who must abstain from any usury ; and to renounce the privileges arising from the law regarding the two days' journey published in the General Council of Our predecessor Pope Boniface VIII. of happy memory, by which law it is ordained that no one should be summoned to trial outside his cathedral city and diocese, except in certain specified cases, and in those not beyond one day's journey from the limits of his diocese ; and those arising from any other constitutions published by Our predecessors the Roman Pontiffs upon this point ; and to renounce the benefit of reinstatement ; and of all Apostolic letters and grants whether already obtained or which may hereafter be obtained ; all help from canon and civil law, and the advantages arising from privileges of tribunal as to judges and places, if on the part of the creditors the requisite permission with respect to these Apostolical letters

tigerit impetrari, nec non et omnibus aliis exceptionibus per quas contra creditores eosdem tu dictique successores possetis impostum vos tueri, plenam auctoritate apostolica concedimus facultatem. Volumus insuper et concedimus juxta quod postulasti a nobis, quod tu et successores prædicti creditoribus ipsis hujusmodi pecuniam de bonis dictæ ecclesiæ solvere, ac damna expensas et interesse reficere teneamini, si in termino qui ad hoc de tuo et ipsorum creditorum consensu fuerit constitutus eadem pecunia non fuerit persoluta, quodque ipsis creditoribus prætextu alicujus constitutionis canonice vel civilis aut cujuscunque privilegii vel indulgentiæ sedis prædictæ de quibus in nostris litteris plenam et expressam ac de verbo ad verbum oporteat fieri mentionem ac per quæ tu et successores præfati valeatis ulterius vos tueri, dictam pecuniam in jam dictæ ecclesiæ utilitatem conversam fore probandi necessitas non incumbat, sed sola tui fatentis confessio in instrumentis conficiendis super mutuo hujusmodi quantitatis inserta sufficiens plena et efficax probatio irrefragabiliter habeatur. Ceterum ne in hæc vorago locum sibi vendicet usurarum, nostræ

shall have been obtained ; and all other exceptions by which you and your above named successors could in future protect yourselves against the said creditors.

We will, moreover, and grant in accordance with what you have asked of Us, that you and your said successors should be bound to repay to the creditors from the property of the said church this money, and make compensation for losses, expenses, and interest, if, within the term which shall be appointed with your consent and that of the creditors, the money shall not have been paid ; and that the said creditors shall not, under pretext of any constitution canonical or civil, or of any privilege or grant of the aforesaid See of which it is otherwise necessary that full express and word for word mention should be made in Our letters, and by which you and your said successors could further protect yourselves, be necessitated to prove that the said money has been converted to the use of the above named church, but that your declaration inserted in the instruments to be drawn up in regard to the loan to this amount should be indisputably considered a sufficient full and effectual proof. .

But lest the mire of usury should find a place in this business,

intentionis existit et volumus, quod tu et iidem successores dictam ecclesiam Sodorensem tua seu sua vel ipsius bona per ipsas nostras litteras per cuiuspiam fraudis seu calliditatis astutiam sub quovis pallio seu colore verborum ad usuras aliquas obligare nullatenus valeatis, easdem litteras, concessionones, cautiones, et recognitiones seu promissiones per eas seu earum auctoritate vel occasione factas quoad obligationes usurarum huiusmodi decernentes irritas et inanes et nullius penitus existere firmitatis, eis nihilominus quoad præmissa omnia, quæ usurarum pravitatem non sapiant, in suo robore duraturis, nec usurarum prætextu malitiose aliquatenus inpuandis. Volumus insuper quod dicta ecclesia ac bona ipsius prætextu nostræ concessionis huiusmodi ultra biennium ab obligationis huiusmodi tempore numerandum nullatenus remaneant obligata præsentis litteras et earum effectum quoad ipsam ecclesiam ac bona ejusdem ex tunc omnino carere viribus decernentes. Datum Avinione nonis Maii, pontificatus nostri anno septimo.

it is Our intention and will that you and your said successors shall have no power to encumber in favour of such usury, through the instrumentality of Our letters, by the shuffling of any fraud or cunning whatsoever under the cloak or pretence of any words whatsoever, the said Sodor church, and your or their or its property ; decreeing null and void, and of no worth whatsoever the said Letters, concessions, bonds, and acknowledgments or promises made through their instrumentality or in virtue or on occasion of them, as to any obligation arising from usury ; the transactions, however, as regards everything not affected by the dishonesty of usury to remain in their full force, and not to be maliciously contested through pretence of usury.

We will, moreover, that the said church and its goods should not under pretext of Our concession remain security more than two years, to be computed from the time of the obligation being contracted ; decreeing that the present letters, and their effect regarding the church and its goods, shall have no force from the expiration of that time.

Given at Avignon, the 7th of May, the seventh year of Our Pontificate.

No. 33.—June 14, A.D. 1349.—p. 254.

CLEMENT VI. TO BISHOP WILLIAM.

Leave for certain Dispensations.

Ut supra. An. 8, l. iv. p. 2, fol. 228.—Archiv. Secreto Vatican.
Epist. 936.

Clemens, etc., venerabili fratri Wilelmo episcopo Sodorensi salutem, etc. Provenit ex tuæ devotionis affectu quo nos et Romanam ecclesiam revereris, ut petitionibus tuis quantum cum deo possumus favorabiliter annuamus. Cum itaque sicut ex parte tua fuit propositum coram nobis frequenter contingat nonnullas religiosas personas ad mensam tuam tuumque hospitium declinare, et ex eis aliquos tecum etiam residere quibus secundum statuta et consuetudines suorum ordinum est esus carnis interdictus, nos tuis supplicationibus inclinati ut tu eisdem personis possis auctoritate apostolica vescendi carnibus in hospitio tuo illis diebus duntaxat quibus a sacris canonibus esus carniū communiter prohibitus non existit, licentiam concedere et cum eis dispensare super iis cum hoc videris expedire, super quo tuam conscientiam oneramus, prædictis statutis seu consuetudinibus ac privilegiis

Clement, etc., to Our venerable brother William, Bishop of Sodor, health, etc. On account of the devoted affection with which you show your reverence for Ourselves and the Roman Church, We are ready to accede to your petitions as far as God's law allows us. Since then it frequently happens, as it has been stated to Us on your part, that some Religious come to partake of your board and hospitality, and that some of them moreover reside with you, who are forbidden in accordance with the statutes and customs of their Orders to eat flesh meat, We, acceding to your prayers, by the tenor of these presents give permission to you, brother, to allow the said persons, by Apostolical authority, to eat meat, when you in conscience consider it expedient, and grant dispensation to them for this purpose, but only on those days upon which the eating of meat is not generally forbidden by the sacred canons; notwithstanding the aforesaid statutes or customs, and

apostolicis contrariis nequaquam obstantibus, dummodo ipsi juramento vel voto speciali ad abstinentiam esus hujusmodi minime sint astrictæ, fraternitati tuæ tenore præsentium indulgemus. Nulli ergo, etc. Datum Avinione xviii. kal. Julii pontificatus nostri anno octavo.^a

any Apostolical decrees to the contrary ; provided, however, that the persons in question are not bound by oath or special vow to abstinence from such food. Let no one therefore, etc.

Given at Avignon, the 14th day of June, in the eighth year of Our Pontificate.

^a [This and the preceding document do not appear to warrant the conclusion drawn from them by P. Munch, note 60, p. 254, namely, that Bishop William did not return from Avignon till after the date of this last one ; for the application to which the letters of Clement reply may have been made by letter, or by an agent. Indeed, the expression—'fuit ex parte tua coram nobis propositum,' would rather lead to the supposition that the petition was not made by the Bishop in person.]

No. 34.—February 3, A.D. 1353.—p. 255, footnote *a*.

INNOCENT VI. TO THE BISHOP OF ARGYLE AND OTHERS.

To see that a person be received in a Religious Order.

Innocent VI. eodem Chart. Archiv. Secreto Vat., t. v. fol. 556.

Innocentius, episcopus servus servorum dei, venerabili fratri . . . Episcopo Ergadiensi, ac dilectis filiis . . . Abbati de Sagadal in Kentire, ac . . . Priori de Orwansay, Ergadiensis et Sodorensis diœcesium salutem et apostolicam benedictionem. Cupientibus vitam ducere regularem, apostolicum debet adesse præsidium, ut eorum pium propositum possint ad laudem divini nominis adimplere. Cum itaque dilectus filius Gillegehanan, natus quondam Johannis Scriptoris de Mule, Acolythus Sodorensis diœcesis, cupiat, sicut accepimus, in Monasterio Sancti Columbæ de Hy ordinis Sancti Benedicti dictæ diœcesis una cum dilectis filiis . . . Abbate et conventu dicti monasterii sub regulari habitu virtutum domino famulari, Nos volentes eundem Gillegehanan, cum quo dudum ut non obstante macula seu defectu

Innocent bishop, servant of the servants of God, to Our venerable brother . . . the Bishop of Argyle, and to Our beloved sons . . . the Abbot of Sagadal in Kintyre, and to the Prior of Orwansay, of the Argyle diocese and of the Sodor diocese respectively, health and Apostolical benediction. Those who desire to lead the Religious life should have the Apostolical protection, that they may fulfil their pious resolve for the glory of the Divine name. Since therefore our beloved son Gillegehanan, son of the late John a notary of Mull, an acolyte of the Sodor diocese, desires, as We have been informed, to serve the Lord of all power in the monastery of St. Columba of Iona of the Order of St. Benedict in the said diocese, with Our beloved sons the abbot and community of the said monastery, under the Regular habit, We, wishing to further the laudable desires of the said Gillegehanan (for whom a dispensation was formerly granted by Apostolical authority empowering him

quam seu quem patitur in oculo dextro posset ad subdiaconatus et diaconatus ordines promoveri et beneficium ecclesiasticum sine cura obtinere, fuit auctoritate apostolica dispensatum, in hujusmodi suo laudabili proposito confovere, discretioni vestræ per apostolica scripta mandamus, quatenus vos vel duo aut unus vestrum per vos vel alium seu alios eundem Gillegehanan, si sit idoneus et aliud canonicum non obsistat, in dicto monasterio, si in eo certus monachorum numerus non habetur, vel etiam si hujusmodi numerus ibidem forsitan existat et de ipso numero aliquis deest ad tempus, ex nunc, alioquin quam primum aliquem deesse continget, recipi faciatis auctoritate nostra in monachum et in fratrem, sibi que juxta ipsius monasterii consuetudinem regularem habitum exhiberi, ac de communibus ipsius monasterii proventibus sicut uni ex aliis præfati monasterii monachis integre provideri, ipsumque ibidem sincera in domino caritate tractari, non obstantibus quibuscunque statutis et consuetudinibus monasterii et ordinis prædictorum contrariis, juramento con-

to be raised to the orders of sub-diaconate and diaconate, and to obtain an ecclesiastical benefice without the cure of souls, notwithstanding the disfigurement or defect under which he labours in his right eye), commit to your discretion, by these Apostolical letters, the power enabling either two or one of you, personally, or through another or others, to cause, in virtue of Our authority, the said Gillegehanan, provided that he be fit, and no other canonical impediment stand in the way, to be received into the said monastery as a monk and a brother, at once if the appointed number of monks be not complete, or even if the number perchance be complete but some one be absent for a time, or, if it be otherwise, as soon as it shall happen that the number is incomplete; enabling you further to cause the Religious habit to be given to him in accordance with the custom of the said monastery; and provision to be made for him from the common resources of the said monastery, in the same manner as is made for any of the other monks of the monastery, and to provide that he be treated with sincere charity in the Lord; notwithstanding any statutes and customs of the aforesaid monastery and Order to the contrary,

firmatione apostolica vel quacunque firmitate alia roboratis, aut si pro aliis scripta forsitan apostolica ibidem sint directa, seu si eisdem Abbati et Conventui vel quibusvis aliis communiter vel divisim a præfata sit sede indultum quod ad receptionem vel provisionem alicujus minime teneantur et ad id compelli, aut quod interdicti, suspendi vel excommunicari non possint per literas apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto hujusmodi mentionem, et qualibet alia dictæ sedis indulgentia generali vel speciali cujuscunque tenoris existat per quam præsentibus non expressam vel totaliter non insertam effectus earum impediri valeat quomodolibet vel differri, et de qua cujusque toto tenore habenda sit in nostris literis mentio specialis; contradictores per censuram ecclesiasticam appellatione postposita compescendo. Datum Avinione iii. Non. Februar. pontificatus nostri anno primo.

even though ratified by oath, Apostolical confirmation, or by any other sanction; or even if perchance Apostolical letters have been directed to the same place in favour of others, or if the aforesaid See has given privileges to the abbot and community, or to any others either collectively or separately by virtue of which they are not bound to receive or provide for any one and cannot be compelled to do it, and cannot be placed under interdict, suspension, or excommunication by apostolical letters, unless the said letters make full and express and word for word mention of the said indult; and notwithstanding any other privilege from the above See, whether general or special, or of whatsoever tenor, by the omission of express mention or of the total insertion of which in these presents the effect of these can be in any way prevented or deferred, and of which, and of the whole tenor of which, special mention should be made in Our Letters; and We authorise you to restrain those who gainsay by ecclesiastical censure, without appeal.

Given at Avignon, the 3d of February, in the first year of Our Pontificate.

No. 35.—November 28, A.D. 1354.—p. 255, note *a*.

STEPHEN, ARCHBISHOP OF TOULOUSE, TO BISHOP WILLIAM.

Receipt for certain payments due to the Apostolic Chamber.

Innoc. VI., liber quitanciarum, Archiv. Vat., fol. xlv.

Universis præsentibus literas inspecturis Stephanus miseratione divina archiepiscopus Tholosanus domini nostri papæ Camerarius salutem in domino. Ad universitatis vestræ notitiam deducimus tenore præsentium, quod reverendus in Christo pater dominus Willelmus episcopus Sodorensis in provincia Nidrosiensi pro parte partis suæ communis servitii, in quo est Camera domini nostri summi pontificis obligatus, ducentos et .xv. florenos auri præfatæ cameræ, nec non pro parte partis quatuor servitiorum familiarium et officialium dicti domini nostri Papæ quadraginta octo florenos auri et .xvi. denarios monetæ Avinionensis currentis clericis cameræ supradictæ pro dictis familiaribus et officialibus recipientibus per manus fratris Thomæ de Cakan et Alexandri de Carlis familiaris sui die datæ præsentium solvi fecit. de quibus sic solutis ipsum dominum Episcopum, Sodorensem ecclesiam et successores suos ac eorum bona absolvimus tenore præsentium et quitamus.

To all to whom these presents shall come, Stephen, by the mercy of God, Archbishop of Toulouse, Chamberlain of our Lord the Pope, health in the Lord. By the tenor of these presents We bring to the notice of all of you that the reverend Father in Christ the lord William Bishop of Sodor in the province of Nidaros, in consideration of his part of the common service in which he is bound to the Chamber of our Lord the supreme Pontiff, has caused to be paid, on the day of the date of these presents, two hundred and fifteen florins of gold to the said Chamber; and in consideration of the part of the services of four domestics and officials of our said Lord the Pope, forty-eight florins of gold and sixteen deniers of current Avignon money to the clerks of the said Chamber, for the said domestics and officials, through the hands of brother Thomas of Cakan, and Alexander of Carlis his domestic, for which payment by the tenor of these presents We release and quit the said Lord Bishop, the Church of Sodor, his successors and their goods.

Verum intellecta mole gravaminum pro parte ipsius domini Episcopi coram nobis exposita, quæ ipsum ad solvendum suum complementum communis servitii et servitiorum, quod sub certis pœnis et sententiis ac termino nondum elapso solvere tenebatur, reddebant et adhuc reddunt verisimiliter impotentem, auctoritate nobis in hac parte commissa usque ad festum Sancti Michaelis proxime venturum terminum sibi duximus prorogandum, ita tamen quod si in dicto termino sibi prorogato non satisfecerit de præmissis pœnis et sententiis quibus tenebatur antea sit astrictus. Insuper ipsum dominum Episcopum a suspensionis, excommunicationis et interdicti sententiis, ac reatu perjurii et aliis pœnis, quod et quas incurrit propter solutionem præmissorum non factam in termino sibi præfixo, auctoritate qua fungimur in hac parte duximus absolvendum, secum super irregularitate si quam contraxerit interea sic ligatus se immiscendo divinis vel alias, non tamen in contemptum clavium, eadem auctoritate misericorditer dispensantes.

Moreover, having learnt the weight of liabilities, which has been laid before Us on the part of the same Lord Bishop, which rendered him and probably still render him powerless to pay his complement of the service and services, which he was bound to pay under certain pains and penalties and before the expiration of a fixed term, We, by the authority committed to Us in this affair, have considered fit to prorogue the term until the next feast of St. Michael, in such way, however, that if he do not satisfy in regard to what has been mentioned within the time so prolonged, he be held by the pains and penalties under which he lay before. Moreover, by the authority committed to Us in this respect, We have considered fit to absolve the Lord Bishop from the sentences of suspension, excommunication, and interdict, and from the guilt of perjury, and other penalties which he has incurred on account of not having paid the amount due within the allotted time; and by the same authority compassionately absolve him from any irregularity which he may have incurred by taking part in Divine services when under censure or in any other way, provided there were no contempt of the jurisdiction of the Holy See.

In quorum testimonium præsentis literas fieri fecimus et sigilli Camerariatus nostri appensione muniri. Datum Avinione die xxviii mensis Novembris anno domini Millesimo ccc^o. liv^o. Indictione vii pontificatus sanctissimi patris et domini nostri domini Innocentii divina providentia papæ vi^{ti}. anno secundo.

In testimony whereof We have caused these present letters to be written, and confirmed by the appending thereto the seal of Our chamberlain's office.

Given at Avignon, the 28th day of the month of November,
in the year of Our Lord 1354, in the seventh Indiction,
and second year of the Pontificate of Our most holy
father and lord Innocent VI., by Divine Providence
Pope.

No. 36.—May 12, A.D. 1357.—p. 255, footnote *a*.

ARCHBISHOP STEPHEN

Acknowledges another payment by Bishop William.

Innoc. VI. liber quitanciarum, Archiv. Vat., fol. 117.

Universis præsentes, etc., Stephanus, etc., salutem in domino. Ad universitatis vestræ notitiam deducimus, quod rev. in Christo pater dominus Guillelmus episcopus Sodorensis in provincia Nidrosiensi pro complemento sui communis servitii in quo erat Camera domini nostri summi Pontificis obligatus, quadraginta quinque florenos auri præfatæ Camera, nec non et pro complemento quatuor servitiorum familiarium et officialium dicti domini nostri Papæ xvi. florenos auri, duos solidos, viii. denarios monetæ Avinionensis currentis clericis cameræ supradictæ pro dictis familiaribus et officialibus recipientibus per manus Lambertesqui de societate Albertorum tempore debito solvi fecit, de quibus sic solutis ipsum dom. Episcopum Sodorensem ecclesiam et successores suos ac eorum bona absolvimus tenore præsentium et quitamus.

To all who shall see these presents, Stephen, etc., health in the Lord.

We bring to the notice of you all that the reverend Father in Christ the Lord William Bishop of Sodor in the province of Nidaros, for the complement of the common service, to which he was bound to the Chamber of our Lord the Supreme Pontiff, has caused to be paid, in due time, forty-five florins of gold to the aforesaid Chamber, and for the complement of the services of four domestics and officials of our said Lord the Pope, sixteen florins of gold two shillings and eightpence of current Avignon money to the clerks of the aforesaid Chamber, for the said domestics and officials, through the hands of Lambertesqui, of the firm of the Alberti, for which payments by the tenor of these presents We discharge and quit the Lord Bishop, the Sodor church, his successors and their goods.

In quorum testimonium præsentis literas fieri fecimus et sigilli Camerariatus nostri appensione muniri. Datum Avinione, die xii. mensis Maii anno domini millesimo cccº. lvii. indict. x. et pontif. domini nostri papæ Innocentii vi. anno quinto.

In testimony whereof We have caused these present letters to be written, and confirmed by the appending thereto the seal of the office of Our Chamberlain.

Given at Avignon, the 12th day of the month of May, in the year of Our Lord 1357, in the tenth Indiction, and fifth year of the Pontificate of Our lord Pope Innocent VI.

No. 37.—March 17, A.D. 1363.—p. 255, footnote *a*.

URBAN V. TO BISHOP WILLIAM.

On the Collation of the vacant Abbey of Rushen.

Urban V. Cod. Chart. in Archiv. Vat., tom. vi. fol. 445.

Urbanus episc., s. s. dei, venerabili fratri Willelmo episcopo Sodorensi salutem, etc. Intra sollicitudines varias quibus assidue premimur illud angit præcipue mentem nostram ut viduatis ecclesiis et monasteriis provisio auctore domino proveniat fructuosa. Dudum siquidem felicitis recordationis Clemens papa sextus prædecessor noster provisiones certarum ecclesiarum cathedralium et monasteriorum omnium tunc apud sedem apostolicam quocunque modo vacantium et inantea vacaturorum ordinationi et dispositioni suæ reservavit, decernendo ex tunc irritum et inane si secus super iis per quoscunque quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero, ecclesia tua Sodorensi per obitum bonæ memoriæ Thomæ Episcopi Sodorensis, qui extra Romanam curiam clausit extremum, pastoris solatio destituta, dilecti filii Clerus civitatis et diocesis Sodorensis, ad quos

Urban Bishop, servant of the servants of God, to Our venerable brother William Bishop of the Sodor diocese, health, etc. Amid the various cares with which We are constantly oppressed, We are especially anxious to make, with the help of God, beneficial provision for churches and monasteries when bereft of their pastors. Now, forsooth, some time back Our predecessor Pope Clement VI., of happy memory, reserved for his own ordinance and disposal the provision for certain cathedral churches, and all monasteries, which had at that time become vacant, or should in future become so from whatever cause, whilst their possessors were actually, or by legal repute, at the Apostolic See, decreeing that whatsoever should be otherwise attempted in regard to them, knowingly or unknowingly, by whatsoever persons furnished with whatsoever authority, should be null and void. Sometime afterwards, your Sodor Church was deprived of its pastor by the death of Thomas Bishop of the Sodor diocese, of happy memory, who ended his days without the Roman Court, and Our beloved sons the clergy of the Sodor cathedral city, and diocese (to whom the

electio Episcopi Sodorensis de antiqua et approbata et hactenus pacifice observata consuetudine dicitur pertinere, te tunc Abbatem monasterii de Russyn, ordinis Cisterciensis, tuæ diocesis, in Sodorensem Episcopum elegerunt, idemque prædecessor electionem hujusmodi, non obstante si ejusdem ecclesiæ provisio per eum vel prædecessores suos Romanos pontifices esset dispositioni dictæ sedis specialiter vel generaliter reservata, de fratrum suorum sanctæ Romanæ ecclesiæ Cardinalium, qui tunc erant, consilio, auctoritate apostolica confirmavit, teque tunc apud sedem constitutum eandem ecclesiæ Sodorensi prædictæ præfecit in episcopum et pastorem, ac subsequenter dictus prædecessor tibi apud sedem prædictam munus fecit consecrationis impendi. Cum itaque dictum monasterium secundum præmissa apud sedem vacavit et vacare noscatur eandem, de cujus provisione dictus Clemens et piæ memoriæ Innocentius papa sextus ejusdem Clementis successor prædecessor noster, qui uno mense a die obitus Clementis non elapso provisiones ecclesiarum Cathedralium et monasteriorum omnium

election of the Bishop of Sodor is said to belong, in accordance with an ancient, approved, and hitherto peacefully observed custom), chose you, at that time Abbot of the monastery of Rushen of the Cistercian Order in your diocese, to be the Bishop of the Sodor diocese; and Our said predecessor, with the advice of his brethren the then Cardinals of the Holy Roman Church, confirmed by his Apostolical authority the election, even in the supposition that the provision for the said church was specially or generally reserved either by himself or his predecessors the Roman Pontiffs for the disposal of the said See, and placed you, who were then at the Holy See, as bishop and pastor over the said Sodor Church; and subsequently Our said predecessor caused the rite of consecration to be administered to you at the same See.

Whereas, therefore, the aforesaid monastery in accordance with what has been said, became vacant at the Holy See, and is known to be vacant, with regard to the provision for which neither the said Clement nor Pope Innocent VI., of pious memory, the successor of the same Clement, and Our predecessor (who before one month had elapsed from the day of the death of Clement, by a similar decree reserved the provisions for cathedral churches, and all monasteries,

tunc apud dictam sedem vacantium et vacaturorum impositionem ordinationi et dispositioni suæ cum similis interpositione decreti etiam reservavit, minime ordinarunt, nos licet immeriti ad apicem summi apostolatus assumpti cum a nonnullis revocaretur in dubium an post dicti Innocentii prædecessoris obitum aliquis præter Romanum pontificem de abbatialibus et aliis dignitatibus et beneficiis ecclesiasticis per eundem prædecessorem dispositioni suæ reservatis et tempore sui obitus vacantibus disponere potuisset seu posset, ad hujusmodi ambiguitatis tollendum dubium declaravimus abbatiales et alias dignitates et beneficia hujusmodi per reservationem et decreta dicti Innocentii prædecessoris affecta, nullumque de illis præter Romanum pontificem ea vice potuisse vel posse disponere quoquo modo, ac decrevimus irritum et inane quicquid in contrarium a quoquam quavis auctoritate scienter vel ignoranter attemptatum forsitan erat tunc vel contingeret impositionem attemptari, ac deinde intellecto quod dilectus filius Rogerus de Bolton, monachus monasterii de Furnesio dicti ordinis, Eboracensis, dictum ordinem ipsum expresse professus in sacerdotio

at that time become vacant at the said See, and hereafter to become so, to his own ordinance and disposal), have made any disposition; We, although undeservedly having been exalted to the dignity of the Chief Apostolate, in order to remove the doubt entertained by some whether after the death of the said Innocent Our predecessor any person excepting the Roman Pontiff could or can dispose of the abbatial and other dignities and ecclesiastical benefices reserved by the same predecessor to his own disposal and vacant at the time of his death, have declared that the abbatial and other dignities and benefices of this kind are affected by the decrees and reservation of the said Innocent Our predecessor, and that no one excepting the Roman Pontiff could or can dispose of them in any way, and We have decreed void and of no effect, whatever had perchance been attempted, either knowingly or unknowingly, or in future might be so attempted to the contrary, by whomsoever on whatsoever authority; and further, having understood that Our beloved son, Roger of Bolton (a monk of the monastery of Furness of the abovementioned Order, of the diocese of York, who had been professed expressly in the said Order, and who was a member of the priesthood,

et ætate legitima constitutus, cui etiam de religionis zelo vitæ ac morum honestate aliisque multiplicium virtutum meritis apud nos fide digna testimonia perhibentur, utilis esset ad regimen dicti monasterii de Russyn, de quo nullus præter Romanum pontificem hac vice se intromittere potuit neque potest, reservatione declaratione et decretis obsistentibus supradictis, accipientes eidem monasterio adhuc ut præfertur vacanti, licet in eo sicut accepimus dilectus filius Willelmus de Cokerham qui se gerit pro monacho monasterii de Furnesio prædicto se intruserit illudque detineat indebite occupatum, ne ulterioris vacationis incommoda patiatur celeriter et salubriter providere, fraternitati tuæ de qua in iis et aliis fiduciam gerimus in domino specialem per apost. scripta committimus et mandamus, quatenus si vocatis dicto Willelmo et aliis qui fuerint evocandi tibi constiterit eundem Willelmum vel alium in monasterio de Russyn canonicum titulum non habere de persona dicti Rogeri hac vice eidem monasterio sic vacanti auctoritate nostra provideas

and of legitimate age, and regarding whose zeal for religion, probity of life and morals, and other merits arising from his manifold virtues, trustworthy testimonials are in Our possession), would be a suitable person for the government of the said monastery of Rushen (with respect to which no one excepting the Roman Pontiff could or can interfere on this occasion, on account of the aforesaid reservation declaration and decrees to the contrary); and desiring to provide for the said monastery speedily and advantageously, lest it suffer the evils of a still further prolonged vacancy (for it is still vacant as is stated, although, as We have heard, Our beloved son William of Cockerham, who represents himself to be a monk of the monastery of Furness aforesaid, has intruded himself into it, and maintains the position which he has unrightfully seized upon); We, by these Apostolical Letters, commit and entrust to you brother, in whom We have a special confidence in the Lord in these and other matters, the task of providing this turn, by Our authority, in the person of the said Roger, for the said monastery so vacant (provided that after having cited the said William, and others who should be cited, before you, it shall be evident to you that neither the said William, nor any other person in the monastery of Rushen, has any canonical claim to oppose);

ipsumque illi præficias in Abbatem, curam et administrationem ejusdem monasterii sibi in spiritualibus et temporalibus plenarie committendo, faciens ei amoto exinde dicto Willelmo et quolibet alio detentore a suis subditis obedientiam et reverentiam debitam exhiberi, sibi que nihilominus impendas vel per alium antistitem gratiam et communionem dictæ sedis habentem facias munus benedictionis impendi,—Contradictores per censuram ecclesiasticam appellatione postposita compescendo. Volumus autem quod tu vel idem Antistes qui præfatum munus impendet, postquam illud sibi impenditur ab eodem Rogero nostro et ecclesiæ Romanæ nomine fidelitatis debitæ solitum recipias vel recipiat juramentum juxta formam quam sub bulla nostra mittimus interclusam, ac formam juramenti quod dictus Rogerus præstabit nobis de verbo ad verbum per ejus patentes literas suo sigillo signatas per proprium nuntium quantocius destinare procures seu procuret. Datum Avinione xvi. kal. Aprilis pont. nostri anno primo.

and of appointing him abbot over it, fully entrusting to him, both in spirituals and temporals, the care and administration of the said monastery; removing the aforesaid William and every other detainer, and causing obedience and reverence to be shown to him by his subjects; moreover, you will confer upon him the rite of benediction, or provide for the rite being conferred upon him by some other prelate in favour and communion with the aforesaid See; restraining opponents by ecclesiastical censures, without appeal. We also desire that you, or the same bishop who administers the rite of benediction, do receive, in Our name and that of the Roman Church, from the said Roger, the accustomed oath of fidelity, according to the form which We send inclosed under Our seal; and do forward by a special messenger as soon as possible to Us that form of oath which the said Roger shall have taken, word for word, in his letters-patent signed with his seal.

Given at Avignon, the 17th day of March, in the first year of Our Pontificate.

No. 38.—January 10, A.D. 1364.—p. 255, footnote *a*.

URBAN VI. TO BISHOP WILLIAM.

On the Rushen vacancy.

Urban VI. Cod. Chart. in Archiv. Vat., tom. vii. fol. 113.

Urbanus episcopus, s. s. d. Venerabili fratri Willelmo Episcopo Sodorensi salutem, etc. Ex suscepto servitutis officio vigiliis assiduis angimur et meditationis assiduitate pulsamur ut vacantibus ecclesiis et monasteriis universis de celeris et salubris provisionis remedio succurramus. Dudum siquidem in monasterio de Russyn Cisterciensis ordinis tuæ Sodorensis diocesis tunc apud sedem apostolicam vacante, licet ut asserebatur quondam Willelmus de Cokerham qui se gerebat pro monacho monasterii de Furnesio, dicti ordinis, Eboracensis diocesis,^a se in eo intrusisset illudque detineret indebite occupatum, Nos intellecto quod dilectus filius Rogerus de Boltoun monachus dicti monasterii de Furnesio ordinem ipsum expresse professus et in sacerdotio constitutus

Urban Bishop, servant of the servants of God, to Our venerable brother, William, Bishop of the Sodor diocese, health, etc. Ever since We undertook Our office of service, We are oppressed by continued anxiety, and constantly engaged in reflecting about the means for succouring by the remedy of speedy and beneficial provision all vacant churches and monasteries. Now, some time since, in the case of the monastery of Rushen, of the Cistercian Order, in your Sodor diocese, which monastery had become vacant at the holy See (although, as was asserted, the late William of Cokerham, who represented himself as a monk of the monastery of Furness of the same Order, in the diocese of York, had intruded himself, and maintained his hold of what he had wrongfully seized upon), We having understood that Our beloved son Roger of Bolton, a monk of the said monastery of Furness, who had professed expressly the same rule, and was a member of the priesthood,

^a Originally written "monacho dicti monasterii," but afterwards corrected in the margin.

utilis esset ad regimen monasterii supradicti, tibi per alias literas dedimus in mandatis, ut si, vocatis dicto Willelmo et aliis qui forent evocandi, tibi constaret eundem Willelmum vel alium in dicto monasterio canonicum titulum non habere, de persona dicti Rogeri ea vice dicto monasterio auctoritate apostolica provideres ipsumque illi præficeres in abbatem prout in dictis literis plenius continetur. Cum autem postmodum, sicut pro parte dicti Rogeri fuit propositum in consistorio coram nobis, dictus Willelmus præfatis literis tibi minime præsentatis, de Romana curia ad quam pro quibusdam suis negotiis promovendis accesserat recedendo, in loco de Montili (*sic*) Ademarii Valentinae diocesis a civitate Avinionensi ubi tunc cum dicta Curia residebamus sicut adhuc residemus ultra duas diætas legales non remoto, viam fuerit universæ carnis ingressus, nos, qui diu ante ipsius Willelmi obitum provisiones omnium monasteriorum per obitum quorumcunque pro quibuscunque negotiis ad dictam curiam venientium seu recedentium ab eadem, si in locis ultra duas diætas a præfata Curia non

would be a fit man for the government of the said monastery, issued a mandate to you through another Letter, to provide for that turn by Apostolical authority for the said monastery in the person of the said Roger, and to place him over it as abbot, as is more fully contained in the said Letter; provided that after having cited to appear before you the said William and others who ought to be cited, it should be evident to you that neither the said William nor any other person in the said monastery had any canonical claim to oppose. But whereas, afterwards, as has been laid before Us in consistory upon the part of the said Roger, the said William, before he had presented the aforesaid letter to you, on his way back from the Roman Court, to which he had come for the sake of expediting some affairs of his own, went the way of all flesh at Montelimart, in the diocese of Valence, a place distant not more than two legal days' journey from the city of Avignon, where We then resided, as We still do, with the said Court; We (who a long time before the death of the said William, had considered fit to reserve to Our ordinance and disposal the provision for all monasteries rendered vacant by the death of any persons coming to or going from Our Court for the transaction of any business whatsoever

remotis jam forsā obierant, vel eos inantea contingeret de medio summoverti, ordinationi et dispositioni nostræ duximus reservandas, decernendo extunc irritum et inane si secus super iis per quoscunque quavis auctoritate scienter vel ignoranter contingerat attemptari, cupientes eidem monasterio ne proluxioris vacationis subiaceat detrimentis celeriter et salubriter providere, fraternitati tuæ, de qua in iis et aliis fiduciam gerimus in domino specialem, per apostolica scripta committimus et mandamus, quatenus etiam si præfatum monasterium per obitum dicti Willelmi vacare repereris de persona dicti Rogeri eidem monasterio auctoritate nostra provideas, ipsumque illi præficias in abbatem, curam et administrationem ipsius monasterii de Russyn sibi in spiritualibus et temporalibus plenarie committendo, ac faciendo sibi a suis subditis obedientiam et reverentiam debitam et devotam exhiberi, ac nihilominus impendas vel per alium antistitem gratiam et communionem dictæ sedis habentem impendi facias munus bene-

if they had perchance already died, or in future it should happen that they were carried off by death, in places not more than two days' journey distant from the aforesaid Court, decreeing that from that time all attempts made either knowingly or unknowingly regarding these matters contrary to Our decree, whosoever the persons might be who made them, and whatsoever the authority under which they acted, should be void and without effect), desiring speedily and advantageously to make provision for the said monastery lest it suffer from the evils of a still further prolonged vacancy, entrust and commit through these Apostolical Letters to you, Brother, regarding you both in this and other affairs with a special confidence in the Lord, the task of providing by Our authority for the said monastery, in the person of the said Roger, if you find it vacant, even if it be through the death of the above named William; of placing him over it as abbot, of fully committing to him both in spirituals and temporals the care and administration of the said monastery of Rushen, and of causing the proper and due obedience and reverence to be shown to him by his subjects; and of conferring, or causing to be conferred upon him by some other bishop in favour and communion with the Apostolic See, the rite of the Bless-

dictionis ; Contradictores per censuram apostolicam appellatione postposita compescendo. Volumus autem quod tu vel idem antistes qui dicto Rogero præfatum munus impendes vel impendet postquam illud sibi impenderis vel impenderit ab eodem Rogero nostro et ecclesiæ Romanæ nomine fidelitatis debitæ solitum recipias vel recipiat juramentum juxta formam quam sub bulla nostra mittimus interclusam, ac formam juramenti quod dictus Rogerus præstabit nobis de verbo ad verbum per patentes literas suo sigillo signatas per proprium nuntium procures seu procuret quamtocius destinare. Datum Avinione iv. Idus Januar. pontif. nostri anno secundo.

ing ; restraining opponents by Apostolical censure, without appeal. We desire, moreover, that you or the bishop who shall confer the aforesaid rite, after you or he have conferred it upon the said Roger, do receive in Our name and in that of the Roman Church, from the said Roger, the accustomed oath of due fidelity, in accordance with the form which under Our seal We send enclosed ; and do take care to send, as soon as possible, by a special messenger the form of oath which the said Roger shall take, word for word, through the medium of letters-patent signed with his seal.

Given at Avignon, the 10th day of January, in the second year of Our Pontificate.

No. 39.—January 23, A.D. 1367.—p. 255.

URBAN V. TO DONEGAN.

Giving him the Archdeaconry of Down.

Urban V. Cod. Chart., tom. xv. fol. 110, in Archiv. Vatican.

Urbanus episcopus, s. s. dei, dilecto filio Johanni Donnegan Archidiacono Dunensi salutem et apostolicam benedictionem. Probitatis et virtutum merita, super quibus apud nos fide dignorum commendaris testimonio, nos inducunt, ut tibi reddamur ad gratiam liberales. Cum itaque Archidiaconatus ecclesiæ Dunensis quem venerabilis frater Willelmus episcopus Connerensis tempore promotionis per nos factæ de ipso ad Connerensem ecclesiam tunc vacantem obtinebat, per hujusmodi promotionem et munus consecrationis de mandato nostro apud sedem apostolicam impensum eidem, apud sedem eandem vacaverit et vacare noscatur ad præsens, nullusque præter nos hac vice de illo disponere potuerit neque possit, pro eo quod nos diu ante vacationem hujusmodi omnes dignitates personatus et officia ceteraque beneficia ecclesiastica cum cura et sine cura

Urban Bishop, servant of the servants of God, To Our beloved son John Donegan, Archdeacon of Down, health and apostolical benediction. The merits of your probity and virtues, for which you are commended to Us by the testimony of persons worthy of credence, induce Us to be liberal in your favour. Whereas, then, the archdeaconry of the Church of Down, which Our venerable brother William Bishop of Connor held at the time when We promoted him to the then vacant Church of Connor, by that promotion and by the rite of consecration being conferred upon him in virtue of Our mandate at the Apostolic See, became vacant at the same See, and is known to be vacant up to the present time; and no one but Ourselves in this case could dispose of it, or can dispose of it (inasmuch as We, a long time before this vacancy, considered fit to reserve for Our own appointment and disposal all dignities, pre-eminences, and offices, and other ecclesiastical benefices both with and without the cure of souls,

tunc apud dictam sedem vacantia et imposterum vacatura collationi et dispositioni nostræ duximus reservanda, decernentes extunc irritum et inane si secus super iis a quoquam quavis auctoritate scienter vel ignoranter contingeret attemptari, nos volentes tibi, qui ut asseris in presbiteratus ordine constitutus et in jure canonico peritus existis, præmissorum meritorum intuitu gratiam facere specialem, dictum Archidiaconatum, qui dignitas curata existit, consueta aliis quam canonicis ipsius ecclesiæ Dunensis assignari, sic vacantem, cujus fructus et proventus quadraginta markarum Sterlingorum valorem annum ut asseris non excedunt, cum omnibus juribus et pertinentiis suis apostolica tibi auctoritate conferimus et de illo etiam providemus, decernentes prout est irritum et inane si secus super iis, etc. Non obstantibus quibuscunque statutis et consuetudinibus ipsius ecclesiæ Dunensis contrariis, etc. etc. Seu si venerabili fratri nostro episcopo et dilectis filiis capitulo Dunensibus vel quibusvis aliis communiter vel divisim a præfata sit sede indultum quod ad receptionem vel provisionem alicujus minime tene-

which had then become vacant or in future should become vacant at the said See, decreeing that from that time forward any attempt to the contrary, made knowingly or unknowingly, by whomsoever with whatsoever authority he might be invested, should be null and void); We, wishing to do you a member of the priesthood and skilled in canon law, as you tell Us, a special favour in consideration of the aforesaid merits, by Apostolic authority confer upon you, and provide you with the above named archdeaconry thus vacant, a dignity with the cure of souls attached to it, and usually conferred upon others than the Canons of the Church of Down, together with all its rights and appurtenances, the fruits and proceeds of which do not exceed, as you assert, the annual value of forty marks sterling; and declare null and void, as it is, anything to the contrary in this affair, etc. Notwithstanding any statutes and customs of the Church of Down to the contrary, etc., etc.; or that by the aforesaid See the privilege has been granted to Our venerable brother the bishop and Our beloved sons the chapter of Down; or to any other persons either collectively or separately, that they are not bound to the reception of and provision for any

antur et ad id compelli non possent, etc. etc.—Seu si præsens non fueris ad præstandum de observandis statutis et consuetudinibus ipsius Dunensis ecclesiæ solitum juramentum, dummodo in absentia tua per procuratorem idoneum, et cum ad ecclesiam ipsam accesseris corporaliter illud præstes,—aut quod parochialem ecclesiam de Camelino Dûnensis diocesis nosceris obtinere ; volumus autem quod quamprimum vigore præsentium dictum archidiaconatum fueris pacifice assecutus, præfatam paroch. ecclesiam, quam extunc vacare decernimus omnino, prout etiam ad id te sponte obtulisti, dimittere tenearis. Nulli ergo, etc.—Datum apud Montepesulanum Magalonensis diocesis, x. kal. Febr. pontificatus nostri anno quinto.

In eodem modo Venerabili fratri . . Episcopo Lismorensi et dilectis filiis Abbati monasterii de Inys, Dunensis diocesis, ac decano ecclesiæ sancti Agricolæ Avinionensis, salutem, etc. Probitatis, etc., *usque* teneretur. Quocirca mandamus, quatenus vos vel

one, and that they cannot be compelled to it, etc., etc. ; or that you shall not be present to take the accustomed oath to observe the statutes and customs of the Church of Down, provided that in your absence you take it through the medium of a fitting procurator, and in person when you betake yourself to the church ; or that you are known to hold the parochial church of Camelyn, in the diocese of Down ; We require, however, that as soon as by virtue of these presents you shall have peacefully occupied the said archdeaconry, you be bound to relinquish, as you have willingly offered to do, the above named parochial church, which from that time we declare completely vacant. Let no one therefore, etc.

Given at Montpellier, in the diocese of Magalone, the 23d of January, in the fifth year of Our Pontificate.

In like manner, To Our venerable brother . . . the Bishop of Lismore, and to Our beloved sons the Abbot of the monastery of Innis, in the diocese of Down, and the Dean of the Church of St. Agricola of Avignon, health, etc. The merits of your probity, etc., *as far as* "vacant." Wherefore We ordain that you, or

duo aut unus vestrum per vos vel alium seu alios eundem Johannem vel procuratorem suum ejus nomine in corporalem possessionem Archidiaconatus et jurium et pertinentiarum prædictorum inducatis auctoritate nostra et defendatis inductum, amoto exinde quolibet detentore, etc. etc. Datum ut supra.

two or one of you, personally, or by the person of another or others, should by our authority induct, and protect when inducted, the said John, or his procurator in his name, into the bodily possession of his archdeaconry and its rights and appurtenances aforesaid, having removed thence any intruder whatsoever, etc. etc.

Given as above.

No. 40.—May 13, A.D. 1367.—p. 255, footnote *a*.

URBAN V. TO BISHOP WILLIAM.

Faculty for a Matrimonial Dispensation.

Urban V. Cod. Chart., tom. viii. fol. 445. Arch. Sec. Vat.

Urbanus episcopus servus servorum dei venerabili fratri (Willelmo) Episcopo Sodorensi salutem et apostolicam benedictionem. Oblatæ nobis nuper pro parte nobilis viri Lacolanni Johannis dicti Macguilleon domicelli et nobilis mulieris Mariæ de Insulis natæ dilecti filii nobilis viri Johannis domini Insularum tuæ diocesis petitionis series continebat, quod olim idem Lacolannus non ignorans se et dictam Mariam quarto consanguinitatis gradu fore conjunctos et præfata Maria hujusmodi consanguinitatis gradum penitus ignorans, cupientes diuturnis guerris et scandalis quæ inter utriusque parentes ipsorum et amicos vigeant, quarum occasione nonnulla homicidia incendia spolia et rapinæ in locis sacris et non sacris fuerant multipliciter subsecuta, obviare, parentum et majoris partis amicorum suorum ad id interveniente tractatu pariter et assensu, matrimonium per verba legitima de

Urban Bishop, servant of the servants of God, to our venerable brother (William) Bishop of Sodor, health and apostolical benediction.

The petition lately presented to us on the part of the nobleman Lacolan surnamed the Master of Macguilleon, and the noble lady Mary of the Isles the daughter of our beloved son the nobleman John Lord of the Isles, in your diocese, stated that sometime since the said Lacolan, with the knowledge that he and the said Mary were connected in the fourth degree of consanguinity, and the said Mary who was entirely ignorant of this degree of relationship, desiring to put a stop to constant wars and scandals which were ever rife between the parents and friends of each, and on occasion of which murders and deeds of arson plunder and rapine had oftentimes occurred, in places both sacred and not sacred, through the intervention and with the assent of their parents and the majority of their friends clandestinely contracted marriage, using words legitimately ex-

præsenti, nullis tamen bannis edictis timore quorundam æmulorum suorum guerram hujusmodi magis quam pacem desiderantium, clandestine invicem contraxerunt, propter quod Lacolannus a Canone tam ipse quam et Mariæ prædicta per provinciales seu synodales constitutiones promulgatas excommunicationis sententias incurrisse noscuntur, iidemque Lacolannus et Mariæ matrimonium hujusmodi postmodum carnali copula consumarunt et prolem exinde procrearunt, quodque ex eorum separatione, si fieret, scandala pejora prioribus possent verisimiliter exoriri. Quare pro parte Lacolanni et Mariæ prædictorum nobis extitit humiliter supplicatum, ut providere eis de absolutionis beneficio ab hujusmodi excommunicationis sententiis, quas propter præmissa incurrerunt, ut præfertur, et dispensationis gratia de benignitate apostolica dignaremur. Nos igitur, qui salutem quærimus singulorum, et libenter Christi fidelibus quietis et pacis commoda procuramus, volentes Lacolanni et Mariæ prædictorum super præmissis animarum providere saluti, ac cupientes hujusmodi scandalis quantum

pressing present consent, without however having any banns published, for fear of some of their rivals who preferred this state of strife to peace ; that on this account both Lacolan and the said Mary are known to have incurred *ipso facto* the sentences of excommunication promulgated by Synodal or Provincial constitutions ; that the said Lacolan and Mary afterwards consummated by carnal union, this marriage, and begat children ; and that from their separation, if it should take place, scandals greater than the former ones would probably arise :

Wherefore, upon the part of the aforesaid Lacolan and Mary, We have been humbly petitioned to deign in our Apostolical benignity to confer upon them the benefit of absolution from these sentences of excommunication which they have incurred as above mentioned on account of the aforesaid cause, and the favour of a dispensation.

We therefore, who seek for the salvation of all, and willingly procure for the faithful of Christ the benefits of peace and quiet, wishing to provide for the salvation of the souls of Lacolan and Mary aforesaid in this affair, and desiring to obviate such like scandals

cum deo possumus salubriter obviare, fraternitati tuæ, de qua in iis et aliis specialem in domino fiduciam obtinemus, per apostolica scripta committimus et mandamus, quatenus, si est ita et tibi expediens videatur quod dicta dispensatio concedatur, super quo tuam conscientiam oneramus, Lacolannum et Mariam præfatos ab hujusmodi excommunicationis sententiis, quas ut præfertur incurrerunt, auctoritate nostra juxta formam ecclesiæ absolvas, injunctis eis inter alia sub virtute juramenti præstandi quod de cetero talia non committant nec facientibus præbeant auxilium consilium vel favorem, et etiam penitentia salutari ac aliis quæ de jure fuerint injungenda, et demum cum iisdem Lacolanno et Maria ut, impedimento quod ex consanguinitate hujusmodi provenit non obstante, dummodo dicta Maria propter hoc rapta non fuerit, et ad id parentum prædictorum et majoris partis consanguineorum Lacolanni et Mariæ prædictorum citra tertium gradum accedat assensus, in sic contracto matrimonio licite remanere valeant auctoritate prædicta dispenses, prolem susceptam hujusmodi et ex

as much as with God's help We are able, by these Apostolical Letters commit and entrust to you, Brother, in whom We have both in this and other affairs a special confidence in the Lord, to absolve by Our authority, in accordance with the forms of the Church (if the case be as stated and it appear to you expedient that such a dispensation be granted, in regard to which matter We charge your conscience), the above mentioned Lacolan and Mary from the sentences of excommunication, which as aforesaid they have incurred ; to enjoin them, amongst other things, under oath not to commit such acts in future, nor to give assistance counsel or favour to those who so do ; to impose also a salutary penance, and the other things which in accordance with law have to be enjoined ; and finally, by the aforesaid authority to dispense with the said Lacolan and Mary, so that they may lawfully continue in the marriage thus contracted, notwithstanding the impediment which arises from such consanguinity, provided that the said Mary was not violently carried off for this purpose, and that the assent be given of the aforesaid parents and of the majority of the aforesaid relations of Lacolan and Mary within the third degree ; and to declare legitimate the offspring both present and future

dicto matrimonio suscipiendam legitimam decernendo. Volumus autem quod idem Lacolannus, si eidem Mariæ supervixerit, perpetuo remaneat innuptus. Datum Massiliæ iii. Idus Maii pontificatus nostri anno quinto.

of this marriage. We will, moreover, that the said Lacolan, if he survive the said Mary, remain perpetually unmarried.

Given at Marseilles, the 13th May, in the fifth year of Our Pontificate.

No. 41.—December 7, A.D. 1367.—p. 255, Note 60.

URBAN V. TO THE SODOR BISHOP.

Leave for the Foundation of a Franciscan Convent.

Urban V. Commun. in Arch. Sec. Vat. Ann. 6, fol. 156, Epist. 88.

Urbanus, etc., venerabili fratri episcopo Sodorensi salutem, etc. Intenta salutis operibus apostolicæ sedis benignitas circumspecta (votis)^a illorum qui divina præventi gratia augmentum cultus divini nominis intentis desideriis affectantes ad id eorum opem et operam impendere cupiunt, libenter apostolicum impertitur assensum eaque favoribus prosequitur gratiosis.^b Sane petitio pro parte dilectorum filiorum prioris provincialis et fratrum ordinis minorum provinciæ Hiberniæ sed in^c morem dicti ordinis ac dilecti filii nobilis viri Guillelmi de Monte acuto comitis Saresbiriensis petitio continebat, quod in diocesi Sodorensi nullus locus ad (usum)^d ordinis minorum fore dinoscitur, quodque idem Comes de salute propria cogitans, ac^e cupiens terrena in cælestia, et

Urban, &c., to our venerable brother the Bishop of Sodor, health, &c.

The circumspect benignity of the Apostolic See, intent as it is upon the works of salvation, willingly gives the apostolic assent to and urges on with gracious favours the wishes of those who inspired by Divine grace long with earnest desire for an increase of the worship of the Divine name, and give to that object their aid and labour. In truth the petition on the part of our beloved sons the Provincial prior and Brethren of the Order of Minors of the province of Ireland, and the corresponding petition upon the part of Our beloved son the nobleman William Montague Earl of Salisbury set forth that it is known that in the Sodor diocese there is no establishment of the Order of Minors; and that the said earl, giving thought to his own salvation and desiring to exchange by a happy traffic earthly for heavenly and

^a Errore vel incuria omissum in Reg.

^b [gratiosis is omitted in Theiner's *Mon. Hib. et Scot.*, p 331, and etc. occupies the place.]

^c [T. secundum for sed in.] •

^d [T. dicti for ad usum.]

• [T. et.]

transitoria in æterna felici commercio commutare, ad omnipotentem^a dei laudem et gloriam, ac pro suæ et aliorum Christi fidelium animarum salute, unum locum ad opus et usum dictorum fratrum in villa^b sancte (*sic*) Columbæ in Insula Manniæ dictæ diœcesis cujus idem Comes dominus existit consistente assignare proponit. Quare pro parte dictorum prioris et fratrum ac comitis^c nobis fuit humiliter supplicatum, ut ipsis priori et fratribus recipiendi locum hujusmodi et in eo construendi seu ædificandi ecclesiam seu oratorium cum campanili campana cœmeterio domibus et aliis necessariis officinis licentiam concedere de benignitate apostolica dignemur. Nos itaque hujusmodi supplicationibus inclinati fraternitati tuæ per apostolica scripta mandamus quatenus, si est ita, eisdem priori et fratribus recipiendi locum hujusmodi si sit congruus et honestus et ibidem ædificandi seu construendi ecclesiam seu oratorium cum campanili campana cœmeterio domibus et aliis necessariis officinis prædictis, dummodo duodecim fratres dicti ordinis in loco ipso degentes pro tempore ibidem congrue et

transitory for eternal things, for the praise and glory of the Almighty God and for the salvation of his own soul and of the souls of other faithful ones of Christ, proposes to assign a place for the labours and use of the said friars in the village of St. Columba, in the Isle of Man in the said diocese, of which the said earl is lord.

Wherefore, upon the part of the said Prior and Brethren and Earl, we have been humbly petitioned to deign in our Apostolical benignity to grant permission to the said Prior and Brethren to accept the place, and to construct or build on it a church or oratory, with a bell-tower, bell, cemetery, houses, and other necessary offices.

We therefore, giving ear to these petitions, by Our Apostolical Letters communicate to you Brother, by these Apostolical Letters, that if the case is as stated, We grant permission to the said Prior and Brethren to accept the place if it be fitting and suitable, and thereon to build or construct a church or oratory, together with a bell-tower, bell, cemetery, houses, and other necessary offices as aforesaid, provided that twelve brethren of the said Order can be fittingly and

^a [Theiner, omnipotentis.]

^b [T. parochia.]

^c [T. conventus.]

honeste sustentari valeant, jure tamen parochialis ecclesiæ et cujuslibet alterius in omnibus semper salvo, constitutione felicis recordationis Bonifacii papæ VIII. prædecessoris nostri prohibente ne religiosi ordinis^a mendicantium loca de novo recipiant absque licentia sedis apostolicæ speciali faciente plenam et expressam de prohibitione hujusmodi mentionem nequaquam obstante, auctoritate apostolica licentiam largimur. Datum Romæ apud Sanctum Petrum vi.^b Idus Decembris pontificatus nostri anno sexto.

properly maintained at the place ; without infringing however on the rights of the parochial church, or of any other in any respect ; notwithstanding the constitution of our predecessor Pope Boniface VIII. of happy memory, which forbids Religious of the Mendicant Orders to accept new places without special licence of the Apostolic See making full and express mention of this prohibition.

Given at Rome, at St. Peter's, the 8th day of December, in the sixth year of Our Pontificate.

^a [Theiner, ordinum.]

^b [T. vii.]

No. 42.—April 17, 1368.—p. 255.

URBAN V. TO JOHN DONEGAN.

Confirms Grant made in No. 39, page 374, *supra*.

Urban V. *ut supra*, tom. xix. fol. 345.

Urbanus episcopus servus servorum dei. Dilecto filio Johanni Donegan Archidiacono Dunensi salutem, etc. Laudabilia probitatis et virtutum merita, super quibus apud nos fide dignorum commendaris testimonio, nos inducunt ut te favore apostolico prosequamur. Dudum siquidem de Archidiaconatu ecclesiæ Dunenis, quem venerabilis frater noster Willermus episcopus Connerensis tempore promotionis per nos de ipso factæ ad Connerensem ecclesiam tunc vacantem obtinebat, per hujusmodi promotionem et munus consecrationis de mandato nostro, ut asserebatur, apud sedem apostolicam impensum eidem, apud sedem eandem, ut asserebatur, vacante, et per nos antea dispositioni apostolicæ reservato, tibi duximus per nostras litteras providendum, prout in eisdem litteras plenius continetur, tuque deinde, sicut asseris, vigore litterarum earundem ipsius Archidiaconatus extitisti possessionem assecutus ;

Urban Bishop, servant of the servants of God, to our beloved son John Donegan Archdeacon of Down, health, etc.

The laudible deserts of your probity and virtue, in regard to which you are commended to Us by the testimony of persons worthy of credence, induce Us to cherish you with Apostolical favour.

Whereas some time since We considered fit to make provision for you through Our letters (as is more fully contained in the same Letters), by the archdeaconry of the church of Down, which was held by our venerable brother William Bishop of Connor at the time We promoted him to the church of Connor then vacant, and which, by this promotion and the rite of consecration said to have been imparted to him at the Apostolic See in virtue of Our mandate, became vacant at the said See, as was set forth, and had been already reserved by Us for apostolical disposal ; and whereas you then, as you state, by virtue of the same Letters obtained possession of the said archdeaconry ;

Cum autem, sicut exhibita nobis postmodum pro parte tua petitio continebat, ad tuam de novo pervenit notitiam, quod eidem episcopo non apud sedem præfatam sed extra Romanam curiam extitit munus consecrationis hujusmodi de speciali mandato nostro impensum, nos, qui etiam diu ante vacationem hujusmodi omnes dignitates, personatus et officia, ceteraque beneficia ecclesiastica, quæ promovendi per nos ad quarumlibet ecclesiarum cathedralium regimina tempore promotionum hujusmodi obtinebant et imposterum obtinerent, cum ea vacarent, cum similis interpositione decreti duximus reservanda, volentes te præmissorum meritorum tuorum intuitu favore prosequi gratioso, tuis in hac parte supplicationibus inclinati volumus et apostolica tibi auctoritate concedimus, quod litteræ præfatæ ac processus habiti per easdem et quæcunque inde secuta valeant et plenam roboris firmitatem obtineant, non obstantibus præmissis et omnibus aliis quæ in dictis prioribus litteris volumus non obstare. Nulli ergo, etc. Datum Romæ apud Sanctum Petrum, xv. kal. Maii pontificatus nostri anno sexto.

and whereas according to the petition sent to Us afterwards upon your part, it came to your notice unexpectedly that the rite of consecration administered to the said bishop by Our special mandate was preformed not at the said See, but without the Roman Court ; We (who a long time before this vacancy had considered fit to reserve also by a similar decree all dignities pre-eminences and offices and other ecclesiastical benefices when they might become vacant which were then held or which in future might happen to be held at the time of their promotion by persons whom We should appoint to the government of any cathedral churches), wishing to treat you with gracious favour in consideration of your above mentioned merits, and giving ear to your request in this regard, Will, and by apostolical authority Grant, that the aforesaid Letters and the proceedings instituted in virtue of them, and everything else consequent, shall have full force and effect ; notwithstanding what has been above stated, and all the rest which in Our former Letters We Willed should be no obstacle. Let no one therefore, etc.

Given at Rome, at St. Peter's, the 14th of April, in the sixth year of Our Pontificate.

No. 43.—December 22, A.D. 1368.—p. 254, footnote *a*.

URBAN V. TO THE ARCHDEACON OF MAN.

Delegation to decide a Case.

Urban V. Cod. Chart., tom. xx. fol. 432. Arch. Sec. Vat.

Urbanus episcopus s. s. d. dil. fil. Archidiacono Manniæ in ecclesia Sodorensi salutem, etc. Exhibita nobis pro parte dilecti filii Johannis Hugonis perpetui vicarii parochialis ecclesiæ sancti Lupi in Mannia Sodorensis diœcesis petitio continebat, quod fructus dictæ ecclesiæ, quam dilecti filii Abbas et conventus monasterii de Russyn Cisterciensis ordinis dictæ diœcesis in proprios usus detinent, xl.^a librarum sterlingorum et ultra secundum communem estimationem valent et valere consueverunt annuatim, et quod portio pro perpetuo vicario^b dictæ ecclesiæ assignata sex marchas dictæ monetæ annuatim non excedit, quodque dudum, dum dicta portio pro perpetuo vicario dictæ ecclesiæ, qui tunc erat, pro sex marchis dictæ monetæ melius vivere poterat, quam dictus Johannes vicarius nunc possit pro viginti. Quare pro

Urban Bishop, servant of the servants of God, to our beloved son the Archdeacon of Man, in the Sodor church, health, etc.

The petition presented to Us upon the part of Our beloved son, John Hugh perpetual vicar of the parochial church of St. Lupus in Man in the Sodor diocese, was to the effect that the revenues of the said church which Our beloved sons the abbot and community of the monastery of Rushen of the Cistercian Order in the said diocese retain for their own use, are worth according to common estimation and have been wont to be worth forty pounds sterling and more a year, and that the portion assigned for the perpetual vicar of the said church does not exceed six marks a year of the said currency; and that a time ago when the said portion was assigned for the then perpetual vicar of the said church, he could live better with six marks of the said money than the said vicar John now can for twenty: Wherefore, as upon

^a [Theiner *has* quadraginta.]

^b [*For* pro vicario, T. *has* extitit primitus assignata vicarius.]

parte dicti vicarii nobis fuit ^a humiliter supplicatum, ut cum cura dictæ ecclesiæ propter novos habitatores infra ^b ejus parochiam venientes quam plurimum creverit, dictusque vicarius ex portione prædicta non possit congrue sustentari et ei incumbentia onera supportare, et propter ^c quod eidem ecclesiæ non possit sicut deberet in divinis servire, ac parochialis ipsius ecclesiæ sacramenta ecclesiastica ministrare, ac Abbas et conventus prædicti, licet super hoc per dictum vicarium fuerint requisiti portionem hujusmodi augmentare ^d recusent, venerabilisque frater noster episcopus Sodorensis, ad quem vicarius prædictus super iis recursum habuit, de hoc se intromittere non curaverit, providentiæ ^e tuæ per apost. scripta mandamus, quatenus vocatis qui fuerint evocandi, et auditis hinc inde propositis, quod canonicum fuerit, appellatione remota, decernas, faciens quod decreveris per censuram ecclesiasticam firmiter observari, testes autem qui ^f fuerint nominati, si se gratia, odio, vel timore subtraxerint, censura simili, appellatione cessante,

the part of the said vicar We have been humbly petitioned, since the cure of the said church has greatly increased owing to the new inhabitants who have come into his parish, and the said vicar cannot be properly maintained from the above named allowance and support the burdens incumbent upon him, and on that account cannot have the divine service in the above church as it ought to be, nor duly administer the sacraments of the Church for his parochial church, and the above named abbot and community, although called upon by the said vicar to do so, refuse to increase the allowance, and our venerable brother the Sodor bishop, to whom the aforesaid vicar had recourse in this matter, declines to interfere in it, We by Our Apostolical Letters, commission your Providence, after having cited those who should be cited, and heard both sides, to decide the question without appeal, in accordance with the canons; and to enforce the observance of your decree by ecclesiastical censure; and by a like censure without appeal,

^a [Theiner, extitit.]

^b [T. inter.]

^c [T. propterea.]

^d [T. augmentare.]

^e [T. *has* providere ipsi vicario super præmissis de benignitate apostolica dignaremur. Nos itaque hujusmodi supplicationibus inclinati discretioni.]

^f [for qui . . . perhibere, T. *has* etc.]

compellas veritati testimonium perhibere, non obstante si eidem ordini a dicta sit sede indultum, quod personæ ipsius ordinis ad iudicium trahi aut suspendi vel excommunicari, seu ipse aut dicti ordinis loca interdicti non possint per litteras apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto hujusmodi mentionem, et qualibet alia dictæ sedis indulgentia generali vel speciali, cujuscunque tenoris existat, per quam præsentibus non expressam vel totaliter non insertam tuæ jurisdictionis in hac parte explicatio valeat quomodolibet impediri, quæ quoad hoc nolumus aliquatenus suffragari.^a Datum Romæ apud Sanctum Petrum xi. kal. Januarii pontificatus nostri anno septimo.

to compel to give testimony to the truth witnesses who may be called upon, if through favour hatred or fear they absent themselves ; notwithstanding any privilege which may have been granted by the said See to the Order, that persons of the said Order cannot be brought to trial suspended or excommunicated, nor the Order itself, nor places appertaining to the said Order placed under interdict in virtue of Letters Apostolic which do not make full and express and word for word mention of such indult ; and notwithstanding any other privilege of the said See either general or special, of whatsoever tenor, by means of which, through its not being expressed or entirely inserted in these presents, the exercise of your jurisdiction in this affair could be in any way hindered ; any of which impediments in this case We Will to be of no avail.

Given at Rome, at St. Peter's, the 22d of December, in the seventh year of Our Pontificate.

^a [Theiner *has* etc.]

No. 44.—March 13, A.D. 1369.—p. 255.

URBAN V. TO ARCHDEACON DONEGAN.

Faculty to choose a Confessor.

Urban V. *Comun. in Arch. Secr. Vat. Ann. 7, fol. 58, Epist. 279.*

Urbanus, etc. Dilecto filio Johanni Doncan Archidiacono Dunensi, apostolicæ sedis nuntio capellano nostro salutem, etc. Benigno sunt tibi illa concedenda favore per quæ sicut pie desideras conscientiæ pacem et salutem animæ deo propitio consequi merearis. Hinc est quod nos tuis devotis supplicationibus inclinati tibi apostolica auctoritate indulgemus ut quamdiu nostris et ecclesiæ Romanæ servitiis institeris aliquem idoneum et discretum in tuum possis eligere confessorem qui quotiens tibi fuerit opportunum confessionibus tuis diligentur auditis pro commissis debitam tibi absolutionem impendat et injungat penitentiam salutarem, nisi forsán talia fuerint propter quæ sedes apostolica sit merito consulenda. Nulli ergo, etc. Datum Romæ apud Sanctum Petrum. iiii. Idus Martii pontificatus nostri anno septimo.

Urban, etc., to our beloved son John Donegan Archdeacon of Down, Nuncio of the Apostolic See, Our Chaplain, health, etc.

With benign favour those things should be conceded to you by which you may deserve to obtain, according to your pious desires, with the assistance of God, peace of conscience and your soul's welfare.

Hence it is that We, giving ear to your devout petition, by Our Apostolic authority allow you, as long as you are engaged in Our service and in that of the Roman Church, to select any fit and discreet person for your confessor, who, as often as it shall suit you, after having diligently heard your confession may give due absolution and impose a salutary penance, unless perchance there be matters on account of which the Apostolic See should properly be consulted. Let no one therefore, etc.

Given at Rome, at St. Peter's, the 13th of March, in the seventh year of Our Pontificate.

No. 45.—December 1, A.D. 1371.—p. 255.

GREGORY XI. TO JOHN DONEGAN.

To make certain Payments.

Gregory XI. Secr. de Curia, in Arch. Sec. Vat. Ann. 1, fol. 245.

Gregorius, etc. Dilecto filio Johanni Donecan Archidiacono Dunensi, apostolicæ sedis nuntio, salutem, etc. Discretioni tuæ tenore præsentium mandamus quatenus de pecuniis ex proventibus et juribus quibuscunque ad cameram apostolicam pertinentibus, in partibus in quibus es nuntius apostolicus deputatus, per te et succollectores a te seu a prædecessoribus tuis deputatos recolectis et predictæ cameræ seu aliis pro ea nondum assignatis, dilectis filiis Raynerio Dominici, Petro Marci, Bartholo Johannis, et Talento Andreæ, de Florentia de societate Albertorum antiquorum, et Angelo Johannis, et Bernardo Nicolai factoribus et procuratoribus Albertorum antiquorum sex milia florenorum auri in civitate Londoniensi tradas realiter et assignes, etc. Datum Avinione kal. Decembr. pontificatus nostri anno primo.

Gregory, etc., to our beloved son John Donegan, Archdeacon of Down, Nuncio of the Apostolic See, health, etc. By tenor of these presents We direct your Discretion to hand over in cash and consign, etc., to Our beloved sons Rayner the son of Dominic, Peter the son of Mark, Bartholi the son of John, and Talenti the son of Andrew, of Florence, of the firm of the old Alberti, and to Angel son of John, and Bernard the son of Nicholas, agents and procurators of the old Alberti, in the city of London, six thousand golden florins of the monies coming in from the revenues and claims of what kind soever belonging to the Apostolic chamber, in those parts in which you are deputed Apostolic Nuncio, and collected by you, and the sub-collectors deputed by you or your predecessors, and not yet paid to the said chamber, or to others in its name.

Given at Avignon, the 1st of December, in the first year of Our Pontificate.

No. 46.—September 10, A.D. 1372.—p. 255, footnote *a*.

GREGORY XI. TO THE BISHOP OF ARGYLE.

Appointing Mactyr to a Parish.

Gregory XI. Cod. Cart., tom. xii. fol. 87. Arch. Sec. Vat.

Gregorius episcopus, s. s. dei, Venerabili fratri Episcopo Ergadiensi ac dilectis filiis decano sancti Petri Avinionensis ac Archidiacono Ergadiensis ecclesiarum salutem et apostolicam benedictionem. Vitæ ac morum honestas aliaque probitatis merita super quibus apud nos dilectus filius Mactyr Johannis Judicis clerici Sodorensis diocesis fide dignorum commendatur testimonio nos inducunt ut sibi reddamur ad gratiam liberales. Cum itaque sicut accepimus parochialis ecclesia Sancti Columbæ de Hey dictæ diocesis quam quondam Dominicus Kenniti ultimus ipsius ecclesiæ Rector dum viveret obtinebat per ipsius Dominici obitum qui extra Romanam curiam diem clausit extremum vacet ad præsens et tanto tempore vacaverit quod eius collatio est juxta statuta Lateranensis concilii ad sedem apostolicam legitime devoluta, nos

Gregory Bishop, servant of the servants of God, to Our venerable brother the Bishop of Argyle, and to Our beloved sons the Dean of the church of St. Peter of Avignon, and the Archdeacon of the church of Argyle, health and Apostolical benediction. The excellency of the life and morals and other virtuous deserts for which Our beloved son Mactyr the son of Judge John, clerk of the diocese of Sodor, is recommended to Us through the testimony of persons worthy of credence, induce Us to be liberal in granting him a favour. Whereas, therefore, We have been informed that the parochial church of St. Columba of Iona, of the above diocese, which the late Dominic Kenneth, the last rector of that church, held during his lifetime, is at present vacant by the death of the said Dominic, who ended his days without the Roman Court, and has been vacant for so long that the appointment to it has legitimately devolved upon the Apostolic See in accordance with the statutes of the Council of Lateran, We,

volentes dicto Mactyr præmissorum, etc., intuitu, gratiam f. specialem, discr. v. per ap. scr. m. q. vos, etc., si præmissa repereritis veritate fulciri, dictam parochialem ecclesiam, cujus fructus redditus et proventus decem marcharum sterlingorum secundum communem estimationem valorem annum, ut idem Mactyr asserit, non excedunt, dummodo tempore dat. præsentium non sit in ea alicui specialiter jus quæsitum, etiam si ecclesia ipsa sit disp. sedis apost. specialiter reservata, eidem Mactyr cum omnibus juribus, etc., auctoritate nostra conferre et assignare curetis, etc., contradictores auct. nostra appellatione postposita compescendo, non obstante, etc., seu si ven. fr. nostro Episcopo Sodorensi vel quibusvis aliis communiter vel divisim a dicta sit sede indultum quod ad receptionem, etc., minime teneantur, etc. Datum apud Villamnovam Avinionensis diœcesis quarto Id. Sept. pontificatus nostri anno secundo.

wishing in consideration of what has been already said, etc., to confer a special favour upon the said Mactyr, by these Apostolical letters commit to your discretion, etc., if you find what has been stated to be founded on fact, the task of conferring and bestowing by Our authority upon the said Mactyr the above named parochial church, together with all its rights, etc., the fruits, revenues, and proceeds of which do not exceed, in common estimation, as the same Mactyr asserts, the annual value of ten marks sterling; provided that at the time of the date of these presents no one has acquired a special right in it, notwithstanding the special reservation of the church to the disposal of the Apostolic See, etc.; and of restraining opponents by the exercise of our authority without appeal; notwithstanding, etc.; or if the privilege has been granted by the same See, to Our venerable brother the Bishop of the Sodor diocese, or to any others, collectively or separately, of not being bound to receive, etc.

Given at Villeneuve, in the diocese of Avignon, on the 10th of September, in the second year of Our Pontificate.

No. 47.—November 6, A.D. 1374.—p. 255, Note 61.

GREGORY XI. TO JOHN BISHOP-ELECT.

Notifying his Election to the Sodor See.

Greg. XI. de curia. Ann. 4, fol. 96. Arch. Sec. Vat.

Gregorius episcopus, servus servorum dei, Johanni Electo Sodorensi, salutem et apostolicam benedictionem. Suscepti cura regiminis cor nostrum continua pulsat instantia ut solitudinis debitum ad quod universis orbis ecclesiis nos apostolicæ servitutis necessitas obligat, earum singulis prout ex alto conceditur exolvamus in eo potissime, ut illarum Regimina, quæ propriis sunt destitutæ pastoribus, personis talibus committantur, per quarum solertiam circumspectam ecclesiæ ipsæ in spiritualibus et temporalibus valeant adaugeri. Dudum siquidem bonæ memoriæ Willermo episcopo Sodorensi regimini Sodorensis ecclesiæ præsidente nos cupientes eidem ecclesiæ, cum eam vacare contingeret, per operationis nostræ ministerium utilem et idoneam præsidere personam, provisionem ejusdem ecclesiæ ordinationi et dispositioni nostræ ea vice duximus specialiter reservandam, decernendo extunc

Gregory Bishop, servant of the servants of God, to John the Sodor Bishop-Elect, health and Apostolical benediction.

The care of the government which We have undertaken constantly causes Our heart to beat with the desire of discharging the debt of solicitude, to which We are bound by the necessity of serving the churches of the entire world, to each of them as far as We are enabled from on high, and especially, by providing for the government of those churches which are deprived of their pastors persons whose prudent sagacity may advance both the spiritual and temporal interests of the dioceses. Thus sometime since when William the Sodor bishop of happy memory presided over the government of the Sodor church, We, desiring that the said church when it might happen to fall vacant should be placed through Our ministry under a useful and fit person, thought proper to reserve specially to Our own Ordinance and disposal the provision for the said church when that occasion should arise; and declared that from the date of the decree

irritum et inane si secus super hoc a quoquam quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero præfata ecclesia per obitum ejusdem Willermi episcopi, qui extra Romanam curiam diem clausit extremum, pastoris solatio destituta, nos vacatione hujusmodi fide dignis relatibus intellecta, ad provisionem ejusdem ecclesiæ celerem et felicem, de qua nullus præter nos hac vice se intronittere potuit neque potest, reservatione et decreto obsistentibus supradictis, ne ipsa ecclesia proluxæ vacationis exponeretur incommodis, paternis et sollicitis studiis intendentes, post deliberationem, quam de præficiendo eidem ecclesiæ personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te Archidiaconum Dunensem, in sacerdotio constitutum, cui de litterarum scientia, vitæ munditia, honestate morum, spiritualium providentia et temporalium circumspectione, aliisque virtutum meritis apud nos laudabilia testimonia perhibentur, pro quo etiam dilecti filii clerus

any attempt to the contrary should be null and void, whether made knowingly or unknowingly, whosoever the person making it might be, and whatsoever the authority with which he were invested. Afterwards, when the above mentioned church was deprived of the benefit of a pastor through the death of the said Bishop William, who ended his days without the Roman Court, We, being made acquainted with this vacancy through trustworthy accounts, and desiring with paternal and anxious zeal that speedy and beneficial provision should be made for the said church, lest it should be exposed to the troubles arising from a prolonged vacancy (in regard to which provision no one excepting Ourselves could or can interfere for this turn in consequence of the above named reservation and decree preventing it), after a careful deliberation had with Our brethren on the subject of placing a useful and profitable person over the said church, at length fixed the eyes of Our understanding upon you the Archdeacon of Down, a member of the priesthood, regarding whose literary acquirements, purity of life, goodness of morals, providence in spirituals, and circumspection in temporals, and other meritorious virtues We have received commendatory testimony; in favour of whom also Our beloved sons the clergy

civitatis et diocesis Sodorensis per eorum patentes litteras nobis super hoc humiliter supplicarunt, direximus oculos nostræ mentis, quibus omnibus debita meditatione pensatis, de persona tua, nobis et eisdem fratribus ob dictorum tuorum exigentiam meritorum accepta, ipsi Sodorensi ecclesiæ de prædictorum fratrum consilio auctoritate apostolica providemus, teque illi præficimus in episcopum et pastorem, curam et administrationem ipsius ecclesiæ tibi in spiritualibus et temporalibus plenarie committendo, in illo qui dat gratias et largitur præmia confidentes, quod eadem ecclesia per tuæ circumspectionis industriam et providentiam circumspectam sub tuo felici regimine, dextera domini tibi assistente propitia, salubriter et prospere dirigetur, et grata in eisdem spiritualibus et temporalibus suscipiet incrementa. Jugum igitur domini tuis impositum humeris prompta devotione suscipiens, curam et administrationem prædictas sic exercere studeas solícite, fideliter et prudenter, quod ecclesia ipsa gubernatori provideo et fructuoso administratori gaudeat se commissam, tuque præter

of the Sodor cathedral city, and diocese, by their letters-patent have humbly petitioned Us; and having weighed carefully all the above mentioned particulars, with the advice of the above named brethren, by Our Apostolic authority We make provision for the said Sodor church with your person acceptable to Us and to the said brethren by reason of your above named merits; We place you as bishop and pastor over it, fully entrusting to you the care and administration of the said church both in spirituals and temporals; trusting in Him who gives graces and grants rewards, that the said church, through your considerate energy and watchful prudence, with the assistance of the right hand of the Lord, may be beneficially and successfully governed under your prosperous rule, and may receive gratifying increase in spirituals and temporals. Receiving then with ready devotion the yoke of the Lord which is placed on your shoulders, strive to exercise so diligently, faithfully, and prudently the said cure and administration that the church itself may rejoice that it has been entrusted to a provident ruler and a successful administrator, and that you on that account may deserve, besides the

æternæ retributionis præmium benevolentiae nostræ gratiam exinde uberius consequi merearis. Datum Avinione .viii. Idus Novembris pontificatus nostri anno quarto.

In eodem modo Dilectis filiis Capitulo ecclesiæ Sodorensis salutem, etc., Suscepti cura, etc. (*mutatis mutandis, vide No. 29*).

In eodem modo Dilectis filiis Clero Civitatis et diocesis Sodorensis salutem, etc. Suscepti cura, etc. (*mutatis mutandis*).

In eodem modo Dilectis filiis Populo Civitatis et diocesis Sodorensis salutem, etc. Suscepti cura, etc. (*mutatis mutandis*).

In eodem modo Dilectis filiis universis vassallis ecclesiæ Sodorensis salutem, etc. Suscepti cura, etc. Quocirca universitati vestræ per apostolica scripta mandamus, quatenus eundem electum suscipientes devote et debita honorificentia prosequentes, ei fidelitatem solitam necnon consueta servitia et jura a vobis debita exhibere integre studeatis,

eternal recompense, to obtain more abundantly the favour of Our benevolence.

Given at Avignon, the 6th of November, in the fourth year of Our Pontificate.

In like manner, To our beloved sons the Chapter of the Sodor Church, health, etc. The care, etc. (*with the corresponding alterations, see No. 29*).

In like manner, To our beloved sons the clergy of the Sodor cathedral city, and diocese, health, etc. The care of the government which we have undertaken, etc. (*with the corresponding alterations*).

In like manner, To Our beloved sons the people of the Sodor cathedral city, and diocese, health, etc. The care of the government which we have undertaken, etc. (*with the corresponding alterations*).

In like manner, To Our beloved sons all the vassals of the Sodor church, health, etc. The care of the government which We have undertaken, etc. Wherefore, by these Apostolic letters We command you all to receive the above named Bishop-Elect with sincere readiness, and due marks of respect, and to be prompt and steady in exhibiting the customary fidelity, and fulfilling the usual services and duties which you owe,

alioquin sententiam sive pœnam, quam idem Electus rite tulerit seu statuerit in rebelles, ratam habebimus et faciemus auctore domino usque ad satisfactionem condignam inviolabiliter observari. D. u. s.

In e. m. Carissimo in Chr. filio Roberto Regi Scotiæ illustri salutem, etc. Gratia divinæ præmium et humanæ laudis præconium acquiritur, si per seculares principes prælatis, præsertim ecclesiarum cathedralium regimini præsidentibus, oportuni favoris præsidium et honor debitus impendatur. Dudum siquidem, etc. *usque* incrementa. Cum itaque fili carissime sit virtutis opus dei ministros benigno favore prosequi, ac eos verbis et operibus pro regis æterni gloria venerari, Serenitatem Regiam rogamus et hortamur attente, quatenus eundem electum et præfatam ecclesiam Sodorensensem suæ curæ commissam habens pro nostra et apostolicæ sedis reverentia propensius commendatos, ipsos benigne favoris auxilio prosequaris, ita quod idem Electus tuæ celsitudinis fultus

otherwise We shall ratify the sentence or penalty which the said Bishop-Elect shall rightfully pronounce or decree against those who rebel, and, with the help of the Lord, We shall cause it to be inviolably observed, until condign satisfaction has been obtained.

Given as above.

In like manner, To Our very dear son in Christ the illustrious King Robert of Scotland, health, etc.

The reward of Divine grace and the renown of the praise of men is acquired if the assistance of timely favour and due honour is given by secular princes to prelates, especially in the case of those who preside over the government of cathedral churches. Thus sometime since, etc., *as far as* increase in spirituals and temporals.

Since then, most dear son, it is a work of virtue to treat the ministers of God with kindly favour, and both in word and deed to reverence them for the glory of the Eternal King, We ask and earnestly exhort your royal Serenity, that looking upon the said Bishop-Elect and the above named Sodor church as very earnestly commended unto you, you will cherish them with the aid of kindly favour through reverence for Us and the Apostolic See, so that the said Bishop-Elect, supported by the assistance of your

præsidio in commisso sibi curæ pastoralis officio possit deo propitio prosperari, ac tibi exinde a deo perennis vitæ præmium et a nobis condigne proveniat actio gratiarum. D. u. s.

In e. m. Carissimo in Chr. filio Wilhelmo Regi Minaviæ illustri salutem, etc. Gratia, etc. (*ut supra*).

In e. m. Venerabili fratri Archiepiscopo Nidrosiensi salutem, etc. Ad cumulum tuæ cedit salutis et famæ, si personas ecclesiasticas, præsertim pontificali dignitate præditas, divinæ propitiationis intuitu oportuni favoris gratia prosequaris. Dudum siquidem, etc. *usque* incrementa. Cum igitur ut idem electus in commissa sibi dictæ ecclesiæ cura facilius proficere valeat, tuus favor sibi esse noscatur plurimum opportunus, fraternitatem tuam rogamus, monemus et hortamur attente, per apostolica tibi scripta mandantes, quatenus ipsum electum et ecclesiam suæ curæ com-

Higness, may, with the help of God, prosper in the exercise of the pastoral care of those who are entrusted to him, and you may obtain the reward of eternal life from God, and well-earned thanks from Us.

Given as above.

In like manner, To Our very dear son in Christ the illustrious William, King of Man, health, etc.

The reward of Divine grace, etc. (*as above*).

In like manner, To Our venerable Brother the Archbishop of Nidaros, health, etc.

To treat for the sake of God with the favour of a timely kindness ecclesiastics, especially those who are graced with the Episcopal dignity, increases the prospects of both your salvation and reputation.

Thus sometime since, etc., *as far as* increase in spirituals and temporals.

Since, therefore, it is certain that your favour will be very effectual in enabling the said Bishop-Elect to succeed more easily in the discharge of the duties attendant upon the care of the abovenamed church which has been entrusted to him, We ask, and earnestly exhort and request you, Brother, and enjoin you by these Apostolic letters, to consider in reverence to Us and the Apostolic See the abovenamed Bishop-Elect and the church, a suffragan of

missam, suffraganeam tuam, habens pro nostra et apostolicæ sedis reverentia penitus commendatos, in ampliandis et conservandis ipsius ecclesiæ juribus sic eum tui favoris præsidio prosequaris quod ipse per tuæ auxilium gratiæ in commisso sibi dictæ ecclesiæ regimine se possit utilius exercere, tuque exinde divinam misericordiam et nostram ac dictæ sedis gratiam valeas uberius promereri. Dat. u. s.

yours, committed to his care, as especially commended to you, and to assist him with the favour of your protection in preserving and furthering the rights of the said church in such a manner that he, through the help of your kindness, may exert himself with profit in the government of the said church entrusted to him, and you may merit more abundantly the divine mercy, and Our favour, and that of the Apostolic See.

Given as above.

No. 48.—September 20, A.D. 1375.—p. 255, footnote *a*.

GREGORY XI. TO THE BISHOP OF LISMORE.

Delegation to decide a Case in the Isles.

Greg. XI. Cod. Cart., Arch. Sec. Vat., tom. xxiv. fol. 33.

Gregorius episcopus, s. s. dei Venerabili fratri . . Episcopo Lismorensi salutem, etc. Exhibita nobis pro parte dilecti filii Ayg' Mac Petri perpetui vicarii parochialis ecclesiæ sancti Columbæ de Kerepol Sodorensis diocesis petitio continebat quod olim dilecto filio Nigello Macfinilaich qui se gerit pro presbytero dictæ diocesis falso suggerente nobis quod bonæ memoriæ Willermus Episcopus Sodorensis eundem Ayg' suis exigentibus demeritis perpetua vicaria dictæ parochialis ecclesiæ auctoritate ordinaria privaverat et quod propterea dicta vicaria vacabat et tanto tempore vacaverat, quod ejus collatio juxta statuta Lateranensis concilii erat ad sedem apost. legitime devoluta, licet idem Ayg' eam adhuc detineret indebite occupatam, Nos dil. filio archidiacono Manniæ in eccles. Sodorensi, et duobus aliis ejus in hac parte collegis, nostris dedimus litteris in mandatis quod ipsi vel duo

Gregory Bishop, servant of the servants of God, to Our venerable brother, the Bishop of Lismore, health, etc.

The petition presented to Us on the part of Our beloved son Ayg' Mac Peter, perpetual vicar of the parochial church of St. Columba of Kerepol, of the Sodor diocese, was to the effect that sometime since Our beloved son Nigel Macfinilaich, who represents himself as a priest of the above diocese, falsely informed Us that William the Sodor Bishop, of happy memory, had in the exercise of his ordinary authority deprived the said Ayg', on account of his misdeeds, of the perpetual vicariate of the above parochial church; and that in consequence the said vicariate was vacant, and had been vacant for so long that the collation of it, in accordance with the Statutes of the Council of Lateran, had legitimately devolved upon the Apostolic See, although the said Ayg' still unlawfully held it; that We consequently by Letters Apostolic issued a mandate to Our beloved son the archdeacon of Man in the Sodor church, and to two others to be associated with him in this affair, ordering that they, or two,

aut unus eorum per se vel alium seu alios, si, vocatis dicto Ayg' et aliis qui forent evocandi, reperirent ita esse, prædictam vicariam, dummodo tempore datæ dictarum litterarum non esset in eadem vicaria alicui specialiter jus quæsitum, præfato Nigello cum omnibus juribus et pertinentiis suis auctoritate nostra conferre et assignare cur(ar)ent, contradictores, etc. ; præfatus quoque Archidiaconus ad instantiam dicti Nigelli solus in hujusmodi procedens negotio nulla super præmissis suggestis cognitione præhabita, quanquam sibi de suggestis ipsis aliquatenus non constaret prout nec constare poterat, cum ea non essent notoria neque vera, dictoque Ayg' non vocato ad hoc sed absente non per contumaciam, forma etiam dictarum litterarum non servata, præfatam vicariam nec de jure nec de facto vacantem utpote quam dictus Ayg' canonicè fuerat assecutus et eam pacifice et canonicè possidebat prout superius est expressum prædicto Nigello contulit, eumque in ipsius vicariæ corporal. possessionem mandavit et fecit induci, in contradictores quoslibet et rebelles diversos

or one of them, through their own agency, or through that of another or others, after having cited the said Ayg', and others who ought to be cited, if they should find the case to be as set forth, should take measures to confer upon and assign to the aforesaid Nigel, by Our authority, the above vicariate, together with all its rights and appurtenances, provided that at the time of the date of the said letters no one had especially acquired a right in the said vicariate; opponents, etc.; that, furthermore, the aforesaid archdeacon at the instance of the said Nigel proceeding alone in this business, without having made any investigation into the representations, although he had no knowledge of the subject, or of the facts represented in the case, as he could not have, for the facts alleged were neither notorious nor true, and not having cited the aforesaid Ayg' who was absent but not through contumacy, and not having observed the provisions of the said Letters, conferred upon the said Nigel the aforesaid vicariate, which was vacant neither by right nor in fact, inasmuch as the said Ayg' had canonically obtained it, and peacefully and canonically held it, as has been said before; and that he ordered and caused him the said Nigel, to be inducted into the bodily possession of the said vicariate, promulgating the sentences

suspensionis, excommunicationis, et interdicti sententias promulgando ; a quibus quidem collatione, inductione in possessionem, et processibus prædictis pro parte præfati Ayg', quam primum ad ejus notitiam pervenerunt sentientis ex eis indebite se gravari, fuit ad sedem ap. appellatum ac nobis deinde humiliter supplicatum ut providere sibi in præmissis de benignitate ap^{ca} dignaremur. Nos itaque hujusmodi supplicationibus inclinati fraternitati tuæ, cum dictus Ayg', sicut asserit, potentiam dicti Nigelli merito perhorrescens infra civitatem et diocesim Sodorensem nequeat convenire secure, per ap. scr. mand. quat. vocatis, etc., quod canonicum fuerit appellatione remota decernas faciens quod decreveris per censuram ecclesiasticam firmiter observari ; Testes autem, etc., si se gratia, odio vel amore, etc.—Non obstante, etc.—Datum apud Pontemorgiæ Avinionensis diocesis .xii. kal. Octobr. pontif. nostri anno quinto.

of suspension, excommunication, and interdict, against whatsoever opponents and withstanders ; and hence that against the above named collation, induction into possession, and proceedings, appeal was made to the Apostolic See upon the part of the said Ayg', who felt that he was aggrieved by them, as soon as ever they came to his notice, and We were humbly supplicated to deign in Our Apostolic benignity to take measures in his favour in the case. We, therefore, receive with favour the petition, and because the said Ayg', from reasonable fear, as he asserts, of the power of the said Nigel, cannot safely make appearance within the Sodor cathedral city and diocese, commission you Brother, by these Letters Apostolic, after having cited, etc., to decree without appeal what you find to be in accordance with canon law ; causing by ecclesiastical censure your judgment to be inviolably respected.

But witnesses, etc., if through favour, hatred, or love, etc. Notwithstanding, etc.

Given at Sorgnes, in the diocese of Avignon, the 20th day of September, in the fifth year of Our Pontificate.

No. 49.—May 26, A.D. 1377.—p. 257.

GREGORY XI. TO M. YSAYE.

Confirming his Appointment.

Greg. XI., de Indult. et Privil. in Arch. Sec. Vat. Ann. 6, fol. 89.

Epist. 463.

Gregorius, etc., dilecto filio Malcolmo Ysaye presbytero Sodorrensi salutem, etc. Vitæ ac morum honestas aliaque probitatis et virtutum merita super quibus apud nos fide dignorum commendaris testimonio nos inducunt ut te favore apostolico presequamur. Exhibita siquidem nobis nuper pro parte tua petitio continebat quod olim parochiali ecclesia sancti Moliwe Sodorensis diocesis per obitum quondam Dampnaldi (*sic*) Nigelli ipsius ecclesiæ rectoris qui extra Romanam curiam diem clausit extremum vacante, dilectus filius nobilis vir Johannes dominus loci de Yle dictæ diocesis verus patronus ejusdem parochialis ecclesiæ in pacifica possessione vel quasi juris præsentandi Rectorem ad eandem ecclesiam existens, te ad eandem parochialem ecclesiam venerabili fratri nostro Willelmo Episcopo Sodorensi infra tempus legitimum præsentavit,

Gregory, etc., to Our beloved son, Malcolm Ysaye, priest of the Sodor diocese, health, etc.

The goodness of your life and morals, and the other merits of your probity and virtues, in regard to which you are recommended to Us by the testimony of persons worthy of credence, induce Us to treat you with Apostolic favour. A petition was lately presented to Us upon your part to the effect that, when some time ago the parochial church of St. Moliwe in the Sodor diocese was vacant on account of the death of the late Donald Nigel rector of the said church, who ended his days without the Roman Court, Our beloved son, the nobleman John lord of the territory of Isla, of the said diocese, the true patron of the said parochial church, in peaceful possession (*of the right*) or of the *quasi* right of presenting the rector to the said church, presented you, within the legitimate time, to Our venerable brother William Bishop of the Sodor diocese, for the said parochial church;

idemque episcopus te vigore præsentationis hujusmodi in Rectorem ecclesiæ instituit antedictæ canonice, nisi apostolicæ reservationes obstarent, aut dicta ecclesia ex eo quod quondam Martinus Martini ejusdem ecclesiæ Rector se non fecerat infra tempus debitum cessante impedimento legitimo nullaque super hoc canonica dispensatione obtenta ad sacerdotium promoveri, vacavisset, ac propterea tanto tempore vacavisset quod ejus collatio esset ad sedem apostolicam juxta statuta Lateranensis consilii (*sic*) legitime devoluta, tuque vigore præsentationis et institutionis hujusmodi dictam parochialem ecclesiam assecutus fuisti illamque extunc tenuisti et possedisti prout tenes et possides pacifice et quiete. Cum autem sicut eadem petitio subjungebat tu dubites dictam ecclesiam tempore præsentationis seu institutionis hujusmodi fore dispositioni apostolicæ specialiter reservatam, aut ex eo vacavisse quod prædictus Martinus se non fecerat ad sacerdotium ut præmittitur promoveri, et propterea ejusdem

that the abovenamed bishop in consequence of the presentation canonically instituted you as rector of the above named church ; provided that the apostolical reservations offered no obstacle, nor the fact that the said church, because the late Martin Martini rector of the said church without the existence of any lawful impediment and without having obtained canonical dispensation did not take care to be promoted to the priesthood within the proper time, had become vacant, and had on that account been vacant for so long a time that in accordance with the Statutes of the Council of Lateran its collation had legitimately devolved on the Apostolic See ; and that you, on the strength of such presentation and institution, had obtained possession of the said parochial church, and have held and possessed it from that time, as you now hold and possess it, peacefully and quietly.

But whereas, as the same petition added, you are doubtful whether the said church at the time of the presentation or institution was not especially reserved to the disposal of the Apostolic See, or whether it had not become vacant on account of the said Martin not having taken care to be promoted to the priesthood, as said above, and that on that

ecclesiæ collationem ad sedem prædictam juxta statuta præfata fore devolutam, tuque propterea posse super ea imposterum molestari, Nos volentes te in presbyteratus ordine constitutum præmissorum meritorum tuorum intuitu proseguere gratiose, tuis in hac parte supplicationibus inclinati volumus et tibi apostolica auctoritate concedimus quod præsentatio et institutio prædictæ et quæcumque inde secuta perinde a datis præsentium, dummodo dictus Dampnaldus dum viveret familiaris noster non fuerit, valeant et plenam obtineant roboris firmitatem, ac si de dicta parochiali ecclesia nulla per sedem eandem specialis reservatio facta foret, aut ecclesia ipsa ex eo, quod dictus Martinus se non fecit ut præfertur ad sacerdotium promoveri, non vacavisset, et propterea ejusdem parochialis ecclesiæ collatio juxta statuta præfata ad sedem prædictam ut præfertur devoluta minime extitisset. Nulli ergo, etc. Datum Avinione vii. kal. Junii pontificatus nostri anno. vi^{to}.

account the collation of the above church had devolved on the said See in accordance with the above named Statutes, and that you might on that account in some future time be molested; We wishing on account of your above mentioned merits to treat you a member of the priesthood with favour, giving ear to your petition in this matter, with and by Apostolic authority grant to you that the aforesaid presentation and institution, and whatsoever has taken place thereupon, be valid and of full effect as if from the date of these Presents, provided that the said Donald during his lifetime was not in Our domestic service, just as if no special reservation had been made of the said parochial church by the said See, or the said church had not become vacant on account of the said Martin not having taken care to be promoted to the priesthood, as mentioned above, and the collation of the said church on that account, in accordance with the aforesaid Statutes, had not devolved, as said above, upon the said See. Let no one, therefore, etc.

Given at Avignon, the 26th day of May, in the sixth year of Our Pontificate.

No. 50.—May 5, A.D. 1380.—p. 257.

URBAN VI. TO JOHN OF CARLISLE, ETC.

To hold an Inquiry.

Urban VI. Secr. in Arch. Sec. Vat. Ann. 3-5, l. i. fol. 16.

Urbanus, etc. Dilectis filiis Johanni de Karlellis Cancellario Dublinensi et Willelmo Pyroim Rectori parochialis in Dounbing ecclesiæ Ardmachanæ diœcesis in partibus Ibernîæ apostolicæ sedis nuntiis salutem et cetera. Ad audientiam nostram fide digna relatione pervenit quod venerabiles fratres nostri Wilhelmus Yniglacensis et Johannes Sodorensis Episcopi in partibus Ibernîæ nuntii apostolici et collectores fructuum proventuum et obventionum ad Cameram apostolicam spectantium deputati multas pecunias ratione hujusmodi officii collectorii receperunt de quibus gentibus Cameræ nostræ vel aliis earum nomine nullam reddiderunt rationem seu computum aliquale ipsasque pecunias præsumptione temeraria occupant et detinent occupatas in apostolicæ sedis contemptum et suarum periculum animarum. Quare discretionis vestræ præsentium tenore committimus et mandamus quatenus vos aut unus vestrum per vos vel alium seu alios dictos episcopos peremptorie citari curetis

Urban Bishop, etc. To his beloved sons John of Carlisle Chancellor of Dublin, and William Pyroim Rector of the parish of Dounbing in the diocese of Armagh, nuntios of the Apostolic See in Ireland, health, etc. . . .

It has come to Our knowledge through a trustworthy source, that our venerable brethren William Bishop of Emly, and John Bishop of the Sodor diocese, Apostolic nuntios in Ireland, and authorised collectors of the rents, incomes, and revenues which belong to the Apostolic chamber, have by reason of their office of collectors received large sums, of which they have given no account to the officers of Our Chamber nor to others in their name; and have rashly presumed to keep back those monies, and retain them in contempt of the Apostolic See, and at the risk of their own souls: Wherefore We commit to your discretion, and command, by these Presents, that both of you, or one of you, directly, or through another or others, peremptorily summon the above mentioned bishops

ut cum eorum computis et rationibus compareant personaliter coram nobis vel Camerario nostro ad reddendum de gestis per eos rationem, et aliqua reddendum, die seu termino quem eisdem duxeritis præfigendum, super cujus præfixione vobis damus tenore præsentium protestatem.^a Non obstante, etc. Diem vero citationis prædictæ et quicquid^b in præmissis feceritis nobis per vestras litteras harum seriem continentes liquide rescribatis. Datum Romæ apud sanctum Petrum, vii Idus Maii pontificatus nostri anno tertio.

to appear with their accounts personally before Us or Our Chamberlain, to explain their proceedings and make some payments, on the day, or within the term you shall appoint, and which We, by these Presents, give you the power to fix. Notwithstanding, etc.

You shall, moreover, make known to Us the day of the citation aforesaid, and send to Us by letter a clear and explicit account of any action you may take in this matter.

Given in Rome, at St. Peter's, this 9th day of May, in the third year of Our Pontificate.

[^a Theiner, facultatem.]

[^b T. quæcumque.]

[No. 51.—July 14, A.D. 1388.—p. 257, footnote a.]

RICHARD II. TO THE SODOR BISHOP.

To Treat with Godfrey, son of the Lord of the Isles.

Rymer's *Fœdera*, 12, Richard II.

Rex, omnibus ad quos, etc. : Salutem.

Sciatis quod Nos, de circumspecta fidelitate et industria Venerabilis Patris Johannis, Episcopi Sodorensis plenam et solidam fiduciam reportantes, ad tractandum cum strenuo viro, Godefrido, filio Johannis de Islay nuper Domini insularum prope Scotiam, ac sibi adhærentibus et alligatis, seu ad hoc per eundem Godefridum deputatis mandatum sufficiens habentibus, super quibuscunque ligis, confederationibus, et amicitiiis inter Nos, subditos nostros, regna et dominia nostra quæcumque, ex una, et ipsum Godefridum, subditos suos, terram et dominia sua quæcumque, ex altera parte :

Etiam de modo, forma, et quantitate auxilii, subventionis seu subsidii, hinc inde tempore necessitatis, mutuo ministrandorum :

The King, to all to whom, etc. : Greeting.

Know that We, placing full and firm reliance on the circum-spect fidelity and industry of the Venerable Father John, Sodor Bishop ;

To treat with the powerful chief Godfrey, son of John of Islay late Lord of the islands near Scotland, and with his adherents and allies, or with persons having sufficient authorization deputed for this purpose by the same Godfrey, regarding all leagues, confederations, and alliances between Us, Our subjects, Our kingdoms and dominions whatsoever, on the one side, and the aforesaid Godfrey, his subjects, lands and dominions whatsoever, on the other :

Also regarding the manner, form, and quantity of aid, subvention, or subsidy, to be mutually afforded on either side in time of need :

Et de communicationibus inter subditos prædictos, hinc inde in mercimoniis, et aliis lictis, secure faciendis :

Necnon super omnibus et singulis articulis, quantumcumque specialibus, quæ ligas, confœderationes seu amicitias inter Nos et ipsum Godefridum firmandas concernere poterunt quovis modo, cum eorum incidentibus, emergentibus, dependentibus et connexis :

Cæteraque omnia et singula nomine nostro faciendum, exercendum, et expediendum, quæ in hoc casu necessaria fuerint seu quomodolibet oportuna :

Et ad Nos et Concilium nostrum de præmissis, cum sic tractata fuerint clare et expresse certificandum :

Ut tunc, de hujusmodi tractatu per idem Concilium nostrum plenius avisati, eidem securius et consultius imposterum annuere valeamus, prout de deliberatione, avisamentis, et assensu ejusdem Concilii nostri fore viderimus faciendum : Plenam tenore præsentium concedimus et committimus potestatem.

And regarding the communications between the aforesaid subjects of either side, for the safe carrying on of commerce and other lawful purposes :

Moreover, upon all and each of the articles, howsoever special, which can in any way concern the strengthening of leagues, confederations, or alliances between Ourselves and this Godfrey, along with whatever may be incident upon, issuing from, depending on, and connected therewith :

And to do, exercise, and expedite in Our name, all and each of the other things which shall be in this case necessary or in any way whatever meet :

And clearly and expressly to certify to Us and Our Council about the above mentioned points, when they shall have been thus treated of :

That then, being more fully advised by Our said Council about this treaty, we may be able to ratify it more securely and prudently for the future, according to what from the deliberation, advice, and assent of Our said Council, we shall see should be done ; by the tenor of these presents we do grant and entrust full power.

In cujus rei testimonium has literas nostras patentes fieri
et sub magni sigilli nostri testimonio fecimus consignari.

Teste Rege apud Westmonasterium, xiv. die Julii.

Per Concilium.

Consimiles literæ regis patentes diriguntur eidem episcopo
ad tractandum cum strenuis viris, Donaldo, filio Johannis de Yle
nuper Domini Insularum prædictarum, et Johanne fratre ejusdem
Donaldi.

Teste ut supra.

Per Concilium.

In testimony whereof, we have caused these Our letters-patent
to be drawn up, and signed under the mark of Our great seal.

Witness the King, at Westminster, the 14th day of July.

By the Council.

Similar letters-patent are addressed to the same bishop to
treat with the powerful chiefs, Donald, the son of John of Islay
late Lord of the Isles aforementioned, and John, brother of the same
Donald.

Witness as above.

By the Council.

[No. 52.—September 16, A.D. 1405.—p. 257, footnote a.]

HENRY IV. TO THE BISHOP OF DOWN, ETC.

On Treating with Donald of the Isles.

Rymer's *Fœdera*, I. tom. iv. p. 89.

N.B.—This Commission is dated September 21 in the Index to Rymer, not September 16.

Rex, Venerabili in Christo Patri, J. eadem gratia Episcopo de Doun infra terram nostram Hiberniæ, ac dilecto armigero nostro Janico d'Artasso, salutem :

Sciatis quod nos de fidelitate et circumspectione vestris plenius confidentes assignavimus vos ad conveniendum :

Omnibus viis et modis licitis et honestis, quibus melius, pro honore et commodo nostri, ac populi regni nostri Angliæ, necnon dictæ terræ nostræ Hiberniæ, juxta sanas discretiones vestras sciveritis seu poteritis :

Cum Donaldo de Insulis Chivaler, et Johanne fratre ejus, super finali pace, alligantia, et amicitia, inter nos et ligeos nostros regni et terræ nostrorum prædictorum, et præfatos Donaldum et Johannem et subditos suos omnium et singularum Insularum suarum, tam per terram quam per mare, habenda tractandum :

The King, to the Venerable Father in Christ, J., by the same grace Bishop of Down within our land of Ireland, and to Our beloved Esquire Janico d'Artois, health :

Know that We, fully confiding in your fidelity and prudence, have appointed you to make an arrangement :

In any way and manner lawful and honourable that you shall, according to your sound discretion consider the best in your power for the honour and advantage of Ourselves, and the people of Our kingdom of England, and also of Our said land of Ireland :

And to treat with Donald the Lord of the Isles, and his brother John, concerning a lasting peace, alliance, and friendship, to be established by land and by sea between Us and Our lieges of Our aforesaid kingdom and land, and the aforementioned Donald and John, and their subjects in all and each of their islands :

Ipsosque Donaldum et Johannem super modo et forma pacis, alligantiæ et amicitiae, quibus ipsi nobiscum habere et tenere et firmare intendunt, audiendum :

Et ad nos de tractatu et auditu hujusmodi, necnon de toto facto vestro in hac parte, cum præsens mandatum nostrum fueritis executi, in propria persona nostra, ubicumque fueritis, sub sigillis vestris, distincte et aperte certificandum, una cum hoc brevi :

Ut nos, super hiis, juxta avisamentum concilii nostri, in hac parte, ordinare valeamus quod pro honore et statu nostri ac regni et terræ nostrorum prædictorum fore viderimus faciendum :

Et ideo vobis mandamus quod circa præmissa diligenter intendatis, et ea faciatis et exequamini in forma prædicta.

In cujus, etc. :

Teste rege apud Bishopesthorp juxta Eborum, decimo sexto die Septembris.

Per ipsum Regem.

And to hear Donald and John themselves on the mode and form of the peace, alliance and friendship, which they intend with Us to have and to hold, and to confirm :

And when you shall have executed our present mandate, wherever you may be, to certify to Us in Our own person, distinctly and candidly, under your seals, concerning this treaty and audience, as well as your whole proceeding in this matter, together with this brief :

That We, upon these things, according to the advice of Our Council in this affair, may be able to ordain what We shall see fitting for the honour and estate of Ourselves, and of Our aforesaid kingdom and land :

And therefore we charge you to apply diligently to the aforesaid things, and do them, and execute them in the form aforesaid.

In, etc., etc. :

The king being witness, at Bishopthorpe, near York on the 16th day of September.

By the King himself.

[No. 53.—January 20, A.D. 1459.—p. 186, footnote d.]

PIUS II. TO THOMAS STANLEY.

Excommunication of the Freebooters.

Theiner's *Vet. Mon. Hib. et Scot.*, No. 787, p. 413. Reg. t. iii. fol. 441.

Thomæ Stanley domino Insulæ de Man Sodorensis diœcesis conceditur ut omnes præsumentes offendere dictam Insulam sint excommunicati.

Pius Episcopus, servus servorum Dei. Ad futuram rei memoriam. Romanus Pontifex B. Petri cœlestis clavigeri successor, cuncta mundi climata, omniumque nationum in illis degentium qualitates paterna consideratione discutit diligenter, et ex ipsius debito officii fidelium salutem et quietem appetens singulorum, superno suffultus auxilio, suadentibus rationabilibus causis, gladio spirituali utendo in raptoribus, et præsertim latrunculis maritimis, qui a vetitis nescientes abstinere, fideles per mare pro diversis negotiis navigantes, ac terras etiam insulares et mari propinquas injuste deprædantur, et bonis suis expoliant, ut si

Rescript to Thomas Stanley, Lord of the Island of Man, granting that all those who shall dare to molest the said island shall be excommunicated.

Pius Bishop, servant of the servants of God. For the future remembrance of the thing. The Roman Pontiff, successor of blessed Peter the keeper of the keys of heaven, embraces in his watchfulness and fatherly care every corner of the earth, and all the circumstances of the nations which inhabit it. By virtue of his office he seeks the salvation and peace of all and every one of the faithful, and trusting to help from above, when a reasonable cause demands it, he uses the Sword of the Spirit against marauders, and more particularly against pirates, who, giving themselves up to what is forbidden, do wickedly prey upon the faithful who either navigate the sea for the sake of commerce, or who dwell on Islands, or on lands bordering on the sea, despoiling them of their goods; and when

timor dei a malis non revocat, severitatem disciplinæ saltem timeant, censuras et sententias ecclesiasticas fulminat, ut rubore confusi fideles ipsos in pacis amœnitate quiescere permittantur, et in fidei puritate conserventur. Exhibita siquidem nobis nuper pro parte dilecti filii nobilis viri Thomæ Stanley Baronis, et Domini Insulæ de Man Sodorensis diœcesis, petitio continebat, quod ipse, qui ut progenitores et prædecessores sui in ipsius insulæ (*sic*), quæ inter partes Angliæ, Ybernïæ, Britanniæ minoris et Scotiæ in mediis maris magni fluctibus sita est, et quæ jure hæreditario ipsi Thomæ spectat, prout ad progenitores et prædecessores suos pertinuit, et in cujus possessione pacifica per nonnulla tempora fuerunt, cupiat ab intimis ut fides catholica et divinus cultus inibi augeantur pariter et conserventur, quod facile fieri non potest, nisi ipsæ gentes, populi, ac habitatores et incolæ insulæ prædictæ ab inimicis, offensis et invasionibus partium eidem continguarum, prout parati existant, vicissim etiam principes et populi eidem insulæ convicini, ac circumjacentes sese a similibus

the fear of God does not withdraw them from their evil ways he fulminates against them the censures and sentences of the church, in order that they may at least dread the severity of discipline, and being confounded by shame may allow the faithful to enjoy quiet and peace, and preserve the purity of Faith.

Now, whereas a petition lately laid before Us, on behalf of Our beloved son the nobleman Thomas Stanley Baron and Lord of the Island of Man in the Sodor diocese, sets forth that he like his forefathers and predecessors in the Island, which is in the midst of the high seas between portions of England Ireland Britany and Scotland, and which of hereditary right belongs to this said Thomas as it did belong to his forefathers and predecessors in whose peaceable possession it has been for some time, does earnestly desire that the Catholic faith and divine worship should increase therein and be preserved; that this cannot be done unless the races and peoples and inhabitants and settlers of the said Island take care to abstain from besetting attacking or invading the territories which are near them, as indeed they are ever minded so to do, and unless likewise the princes and peoples neighbours of the said Island and those who lie round about them

offensis, injuriis et invasionibus curaverint abstinere : quod licet ex se ipsis facere tenerentur, tamen nequitatis et malitiæ filii, qui in suis malitiis et prædictis deprædationibus nonnunquam gloriantur, sic facere sæpe numero recusant, necnon dictam insulam hostiliter invadentes, eam nec non illius habitatores bonis spoliant et deprædantur, ac in eorundum habitatorum personas attemptant, nulla justî belli occasione subsistente, cum ipse Thomas, vel Insulares præfati guerram non habeant cum gentibus et populis convicinis præfatis : et sicut eadem petitio subjungebat, si eandem insulam, illiusque habitatores præfatos, nec non insulares præfati alienas partes circumvicinas invadentes, seu se invicem bonis spoliantes, aut personas utriusque partis invadentes, censuris ecclesiasticis et aliis juris remediis, dum talia perpetrarent, ligarentur, perfecto rubore confusi insulam et illius habitatores, illorumque bona, nec non insulares præfati partes alias convicinas bonis spoliantes, in personasque, ut præmittitur, attemptantes, si non timore dei saltem rubore confusi a talibus temerariis ausibus se retraherent et abstinerent.

do also abstain from similar offences, and injuries and invasions ; that although all these ought to feel themselves bound thus to act, there are sons of iniquity and wickedness who, glorying in their evil ways and depredations aforesaid do oftentimes refuse to restrain themselves in this manner, and do invade as enemies the said Island despoiling the inhabitants, preying upon their goods, not sparing even their persons, without there being any just cause for war seeing that the said Thomas and the Islanders have no quarrels with the tribes and peoples their neighbours aforesaid : and whereas, as the same petition further states, if on the one hand the molesters of the said Island and of its said inhabitants, and also on the other hand the aforesaid Islanders when molesters of the neighbouring regions, by invasion, plundering of property, or ill-treatment of persons, did whenever they do such things incur ecclesiastical censures and other legal applications, they would, if not from the fear of God at least from the shame which would overwhelm them, desist and abstain, the former from troubling the Island and its inhabitants, the latter from acting in like manner towards the neighbouring parts, plundering property and ill-treating persons as detailed above :

Quare pro parte dicti Thomæ asserentis quod nonnullorum sanctorum reliquiis inibi existentibus ab antiquissimis temporibus insula decorata est, et vulgari eloquio usque in præsentem diem insula sancta nuncupata existat, et ut habitatores illius, nec non circumvicinarum partium in pace et tranquillitate deinceps vivere valeant, nobis fuit humiliter supplicatum, ut in insulam illiusque habitatores, nec non in insulas alienas partes circumadjacentes invadentes, bonis spoliantes, aut temere in eorum personis attemptantes mucrone spirituali ac censura ecclesiastica percutere, et alias in præmissis, Thomæ ac insulæ nec non vicinarum partium prædictarum indemnitati consulere de benignitate apostolica dignaremur. Nos igitur, qui cunctorum Christi fidelium pacem et quietem quærimus hujusmodi supplicationibus inclinati, auctoritate apostolica ex certa scientia hoc perpetuo edicto dictam insulam, omnesque et singulos illius habitatores, nec non insulares seu habitatores partes circumvicinas prædictas, illorumque habitatores præfatos tam in mari, quam in terra, cujuscumque dignitatis, status, gradus vel conditio-

Wherefore on behalf of the said Thomas, who affirms that the Island from the remotest times has been honoured by the relics of certain Saints which it contains, and that it has been commonly called down to the present day the Holy Island; and in order that the inhabitants of it and of the neighbouring parts may hereafter live in peace and quiet; We have been humbly implored to strike with the spiritual sword and ecclesiastical censures all those who molest the Island and its people or the adjacent islands or lands, plundering their goods, or rashly attempting to injure their persons; and to deign, in our Apostolic benevolence thus and otherwise as aforesaid, to provide for the safety of Thomas, and the Island, and for that of the aforesaid adjacent parts.

We, therefore, who seek the peace and tranquillity of all the faithful of Christ, have hearkened to these entreaties, and by Our Apostolic authority, with certain knowledge, do by this perpetual edict declare that all those who assail the said Island and all or any of its inhabitants, and also the Islanders or inhabitants who assail the neighbouring parts aforesaid and their aforesaid inhabitants, either by sea or by land, of whatever dignity, estate, grade, or condi-

nīs existant, etiam si regali, reginali, ducali, vel quacumque alia nobili aut temporali dignitate præfulgeant, invadentes, ac bonis spoliantes, vel in eorum personis attemptantes, nisi infra unius mensis spatium de per eos damnis perpetratis, et interesse parti læsæ realiter satisfecerint, nulla alia canonica monitione præmissa, videlicet singulares personas malefactorum prædictorum sententia majoris excommunicationis, quam in his scriptis dicta auctoritate ferimus, tenore præsentium innodamus, quamque invadentes et attemptantes præfatos incurrere volumus eo ipso. Universitates vero communitates et loca illorum sive ad quæ se retraxerint, aut in quibus recepti fuerint, si illos in eorum malitia sustinere voluerint, interdicto ecclesiastico supradicta auctoritate supponimus, et sic supposita denuntiamus eo ipso, eorundem absolutionem seu interdicti præfati relaxationem de damnis et interesse primitus satisfacto, nobis et successoribus nostris Romanis pontificibus tantummodo reservantes. Nihilominus omnibus et singulis partium et insulæ prædictarum archiepiscopis,

tion, even though kingly, princely, or ducal such assailants may happen to be, or be they illustrious by any noble or temporal honour whatsoever, and who rob them of their goods, or ill-treat their persons, unless within one month after the injury so inflicted by them they shall have substantially made good to the parties injured all interests so damaged, all and each one of the perpetrators of these evil deeds aforesaid shall without any further canonical admonition incur the sentence of the Greater Excommunication, which by this Letter, and by the authority aforesaid We pronounce, which by these Presents We inflict, and which it is Our will shall be incurred without further sentence by the marauders and molesters aforesaid.

Moreover, communities, corporations and places belonging thereto into which these persons may have withdrawn, or have been received with the intent to sustain them in their wickedness, We place by the said authority under ecclesiastical interdict; and hereby proclaim that they are so placed without further sentence; reserving the absolution of them, or the relaxation of the said interdict, after interests for losses shall have been first satisfied, to Ourselves and Our successors the Roman Pontiffs exclusively.

Moreover, We command all and every one the archbishops,

episcopis, abbatibus et aliis in dignitatibus constitutis, ecclesiarumque Cathedralium canonicis per apostolica scripta mandamus, quatenus sub similibus censuris et poenis, quas contrafacientes incurrere volumus eo ipso, ipsi vel eorum alter, quotiens per aliquem insularum et partium prædictarum habitatorum seu damna passorum fuerint requisiti, omnia et singula præmissa solemniter publicantes, illos, quos excommunicationis et interdicti sententias prædictas incurrisse constiterit, in ecclesiis, dum inibi major populi multitudo ad divina audienda convenerit, ipsos excommunicatos, nec non eos illorumque loca interdicto supposita publice nuntient, et ab aliis nuntiari et declarari, ac arctius evitari faciant, donec de damnis et interesse satisfacto, ab hujusmodi sententiis beneficium absolutionis sive relaxationis meruerint obtinere : et nihilominus etiam contra Communitates singulares et particulares personas, legitimis super iis per eos habendis servatis processibus, eos, quotiens expedierit, aggravare et reaggravare procurent,

bishops, abbots and other dignitaries of the Island and places aforesaid, and the canons also of the cathedral churches, by these Letters Apostolic, that they themselves or one of them, under the same aforesaid censures and penalties which We declare to be incurred without further sentence, as often as they shall be called upon to do so by any individual of the Islands or by the inhabitants of the parts aforesaid or by those who may have suffered injury, shall with solemnity publish all and everything above stated ; and proclaim in the churches at the time when the greatest number of people assemble to hear mass, the names of those who shall be found to have incurred the sentence aforesaid of excommunication ; and also of those who, with the places belonging to them, are placed under interdict ; and that they cause them also be declared and published by others ; and see that such be strictly shunned until, after having satisfied every interest for losses, they shall have deserved to obtain the benefit of absolution and release from the sentences they have incurred.

Moreover, as often as it shall be deemed expedient let them proceed against particular communities, as well as against individuals, after the customary legal procedure has been observed, to stronger and stronger measures,

invocato ad hoc, si opus fuerit, auxilio brachii sæcularis. Non obstantibus felicis recordationis Bonifacii pp. VIII. prædecessoris nostri illis præsertim quibus cavetur, ne quis extra suam civitatem vel diocesim, nisi in certis exceptis casibus, et in illis ultra unam diætam a fine suæ diocesis ad iudicium evocetur, seu ne iudices a sede deputati prædicta extra civitatem vel diocesim, in quibus fuerint deputati, contra quoscumque procedere, aut alii vel aliis vices suas committere præsumant, et de duabus diætis in concilio generali edita, ac aliis constitutionibus et ordinationibus apostolicis, nec non Imperialibus, Regalibus vel municipalibus legibus, statutis et consuetudinibus ceterisque contrariis quibuscumque, aut si malefactoribus aut invasoribus, vel eorum aliquibus communiter vel divisim ab apostolica sit sede indultum, quod interdicti, suspendi vel excommunicari, aut eisdem locis, illorumque Communitatibus vel Universitatibus, quod interdicto supponi non possint, a sede apostolica sit indultum, per litteras apostolicas non facientes plenam et expressam, ac de verbo ad verbum de indulto hujusmodi mentionem.

calling in also if need be the aid of the secular power. Notwithstanding the decrees of Pope Boniface VIII., Our predecessor of happy memory, especially those which prescribe that no one can be summoned to a tribunal outside his own city or diocese unless in certain exceptional cases, and then not further than one day's journey from the confines of his diocese; or that judges deputed by the said See may not presume to proceed against any one beyond the city or diocese to which they are deputed, nor to delegate one or more to act for them; and the decree published in the General Council relative to two days' journey; and any other Apostolic constitutions and ordinances; and all imperial, regal, and municipal laws, statutes, customs, and anything else to the contrary whatsoever; and also any indult from the Apostolic See to the marauders or invaders, or to any one of them, taken together or separately, to wit, that they cannot be interdicted, suspended, or excommunicated, or to the above said places, or their corporations or communities, that they cannot be placed under interdict by Apostolic Letters in which such indult is not recited fully and expressly and word for word.

Ceterum, cum difficile valde esset, præsentes per singula tam insulæ quam partium prædictarum loca pro singulis occurrentibus negotiis, et illarum publicationibus, et inde processibus faciendis deferre aut deferri facere, volumus et eadem auctoritate decernimus, quod earundem præsentium transumptis manu alicujus legalis notarii publici signatis, ac alicujus ex dictis Episcopis, vel Curiae ecclesiasticæ sigillo munitis et sigillatis omnimoda fides adhibeatur in hujusmodi occurrentibus negotiis publicationibus et processibus faciendis in omnibus et per omnia, ac si continuo eadem præsentes exhiberentur, ac illis firmiter stetur, quibuscumque exceptionibus aut objectionibus rejectis. Nulli ergo, etc., nostræ innodationis, suppositionis, denuntiationis, reservationis, mandati, voluntatis et constitutionis infringere, etc. Si quis autem, etc. Datum Romæ apud Sanctum Petrum anno, etc. MCCCCLVIII. tertio decimo kal. Februarii Pontificatus nostri anno primo.

Finally, since it would be extremely difficult to carry or to get carried these Presents through each and every part of the Island, and other places aforesaid, for every affair of the kind that may occur, for the sake of publication and subsequent institution of processes; We will, and by the same authority We decree, that copies of these same Presents, which shall have been signed by the hand of some public notary and sealed by the seal of any one of the said Bishops or of the ecclesiastical court, shall be held good in all respects and in every place in such cases for publication, and for instituting suits, the same as if the present Letters were regularly exhibited; and they shall be steadfastly adhered to, to the exclusion of all exceptions and objections whatsoever.

Let no one, therefore, etc. . . infringe, etc. . . of this Our excommunication, interdict, denunciation, reservation, command, will, and constitution. If any one, however, etc.

Given in Rome, at St. Peter's, in the year, etc. . . 1458, this 19th day of January, in the first year of Our Pontificate.

[No. 54.]

BATTLE OF BRUNANBURGH, A.D. 938.

From the "Saxon Chronicle," Edited by Benjamin Thorpe.

Referred to in Munch's Preface, page 8.

This year king Athelstan,
 lord of earls,
 ring-giver of warriors,
 and his brother eke,
 Edmund Etheling,
 life-long glory
 in battle won
 with edges of swords
 at Brunanburgh.

The board-wall clave
 hew'd the war-linden,
 with hammers leavings,
 offspring of Edward,
 as was to them congenial
 from their ancestors,
 that they in battle oft,
 'gainst every foe,
 should the land defend,
 treasure and homes.

The foes lay low,
 the Scottish people
 and the shipmen
 death-doom'd fell.

The field streamed
 with warriors' blood,
 what time the sun up
 at morning tide,
 mighty planet,
 glided o'er grounds,
 God's candle bright,

the eternal Lord's,
 till the noble creature
 sank to its setting.

There many a warrior lay
 by javelins scattered ;
 northern men
 over shield shot ;
 so the Scots eke
 weary, war-sated.

The West Saxons forth
 the live-long day
 in martial bands
 followed the footsteps
 of the hostile nations.

They hew'd the fugitives
 behind, amain,
 with falchions mill-sharp.

Mercians refused not
 the hard hand-play
 to any of the warriors,
 who with Olaf
 o'er the waves, mingling
 in the ship's bosom,
 the land had sought,
 death-doom'd in fight.

Five lay
 on that battle-stead,
 young kings
 by swords laid to sleep,
 so seven eke

of Olaf's jarls,
of the army countless
shipmen and Scots.

There was put to flight
the northmen's prince,
by need constrained
to the vessel's prow
with a little band.

The bark drove afloat,
the king departed
on the fallow flood,
his life preserved.

So there eke the aged
came by flight,
to his country north,
Constantine,
hoary warrior.

He needed not exult
in the falchion's intercourse ;
he of his kinsmen was bereft,
of his friends deprived
on the trysting-place,
in conflict slain ;
and his son he left
on the slaughter place
mangled with wounds,
young in warfare.

Needed not boast
the grizzly-locked warrior,
of the bill clashing,
the old deceiver ;
nor Olaf the more
with their armies' relics ;
they needed not to laugh,
that they in works of war,
the better were
on the battle-stead,
at the rush of banners,

the meeting of javelins,
the tryst of men,
the clash of weapons,
that on the field of slaughter
they,
with Edward's
offspring played.

Departed, then, the North-
men
the darts gory leaving
on the roaring sea,
o'er the deep water,
Dublin to seek,—
Ireland once more,
in mind abashed.

Likewise the brothers
both together,
King and Etheling,
their country sought,—
West Saxon's land,
in the war exulting.

They left behind them
the carcase, to share
with pallid coat
the swart raven,
with horned neb
and him of goodly coat,
the eagle ; while behind
the carrion to devour,
greedy war-hawk,
and that gray beast,
the wolf in the weald.

No slaughter has been greater
in this island,—
ever yet
of folk laid low,
before this
by the sword's edge,

from what books tell us,
old chroniclers,—
Since hither from the east
Angles and Saxons
came, to land,
o'er the broad seas,

Britain sought
proud war-smiths,
the Welsh o'ercame—
men for glory eager
the country gained.

No. 55.—p. 143, Note 4.

GENEALOGICAL TABLES.

I. THE ROYAL LINE OF MAN.

Harold.			
Maccus † 976. Godred, King of Man and the Isles, † 989.			
(?) Harold the Black, of Isla.			
Godred Crowan, King of Man and the Isles, † 1095.			
Lagman, King of Harold Man and the Isles, blinded † c. 1096.			
Three Sons, blinded 1153.			
1. Godred, King of 2 and 3. Reginald, Legman. Harold. Man and the Isles, blinded † 1187. 1164. Ragnhild, marr. to Somerled of Argyll; <i>vide</i> Table II., No. 56.			
Reginald, King of Man and the Isles, † 1229. Wife N. N. of Kentre.			
Ivar. N. N. daughter.			
Olaf the Black, King of Man and the Isles, † 1237. Wives. 1. Lawon of Kentre. 2. Christina of Ross.			
2. Harold, King of Man and the Isles, † 1248. Wife, Christina, daughter of King Hacon of Norway, † 1248.			
Godred Magnus, King of Man and the Isles, † 1265. Wife N. N. daughter of Eogan of Argyll.			
(?) N. N.			
(?) Afreca, claimed the kingdom of Man, 1293.			
Godred, declared King, by the Manx, 1275.			

No. 56.—p. 167, Note 14.—II. THE SOMERLEDIAN LINE.

Gille-Adomnan, probably a descendant
of Gille, Earl in Colonsay, and the sis-
ter of Earl Sigurd of Orkney, about
A.D. 1000.

Gillebrigde or Gilbert.

Somerled, the elder, † 1083.

Gille-Adomnan.

Gillebrigde.

Somerled the younger, † 1164.

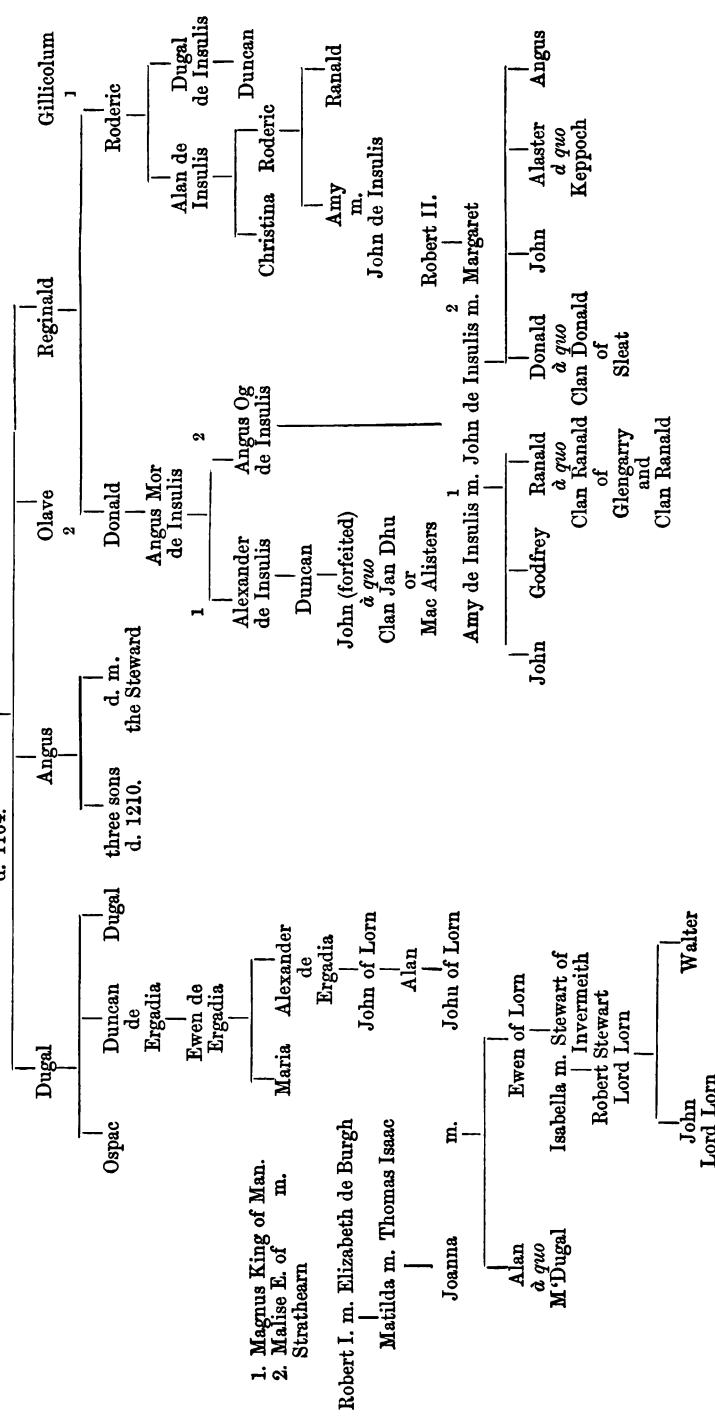
2. Ragnhild, daughter of Olaf, King of Man.

Wives : 1. N. N.

1. Gillecolum.	2. Dugald.	Reginald.	Angus.	Olaf.	N. N. daughter marr. to Malcolm Mac Heth.
(i) Somerled.	Dugald Duncan, Skrok, King. Uspak or Hácon King, † 1230.	Rory.	Donald.	Three Sons.	
	Eogan (John, Eugenius) King.	Dugald, King, † 1268.	Alan.	Angus Moir, Mac Donald.	
N. N. daughter, married 1 to King Magnus of Man.	N. N. daughter, married to Alex- ander, great grand- son of Reginald.	Sir Eric Dugald- son † 1287.	Rory. Chris- tina.	Alexander. marr. a daughter of Eogan.	Angus = Og.
2. to Malise Earl of Strathorne.		Reginald † 1346.	Amy, marr. John Mac Donald.	John MacDonald (Johannes Mac Dofnald) Dominus de Ile † c. 1386.	2. a daughter marr. 1. Amy daughter of Rory. of Robert the Steward.
					John Og.

[No. 57.—p. 167, Note 14.—LORDS OF THE OIRIR-GAEL.^a]

Somarled Mac Gillebride, m. d. of Olave Godredson.
d. 1164.



1. Magnus King of Man.
2. Malise E. of m.
Strathearn

Robert I. m. Elizabeth de Burgh
Matilda m. Thomas Isaac

^a From *Scotland Under her Early Kings*, by E. William Robertson, vol. ii, p. 189. Appendix A. Edinburgh, 1862.

[No. 58.]

CHRONOLOGICAL TABLE

Showing the alteration of the dates given in the text of the Chronicle, proposed by P. Munch, Dr. Oliver, and the Rev. T. Johnstone, in their respective editions.

N.B.—Johnstone follows the dates given by the Chronicle throughout, and adds sometimes those proposed, as he says, by others, and marked *a*. It is these latter only that are stated in the column allotted to Johnstone in the Table.

Chronicle.	Munch.	Oliver.	Johnstone.
1000	1017	1017	<i>a</i> 1015
1002	1019	1019	<i>a</i> 1019
1003	1020	1020	<i>a</i> 1020
1011	1028	1028	<i>a</i> 1028
1012	1029	1029	<i>a</i> 1029
1013	1030	1030	<i>a</i> 1030
1014	1031	1031	<i>a</i> 1031
1015	1032	1032	<i>a</i> 1032
1017	1034	1034	<i>a</i> 1034
1018	1035	1035	<i>a</i> 1035
1022	1037	1036	<i>a</i> 1037
1023	1040	1039	<i>a</i> 1040
1027	1046	1046	<i>a</i> 1046
1028	1047	1047	<i>a</i> 1047
1029	1048	1047	<i>a</i> 1048
1035	1054	1057	<i>a</i> 1053
1045	1064	1064	<i>a</i> 1064
1047	1066	1066	<i>a</i> 1066
1051	1070	1076	<i>a</i> 1070
1056	1075	1076	
1073	1093	1093	<i>a</i> 1093
1075	1095	1111	
1077	1097	1114	
1098	1098	1098	
1102	1102	1114	1102

Chronicle.	Munch.	Oliver.	Johnstone.
1112	1112	1112	
1126	1126	1124	
1133	1133	1133	
1134	1134	1134	
1136	1135	1135	
1139	1139	1139	
1140	1140	1140	
1141	1141	1141	
1142	1142	1142	
1143	1153	1153	1153
1144	1154	1154	1154
1156	1156	1156	
1158	1158	1158	
1164	1164	1164	
1166	1166	1166	
1171	1171	1171	
1176	1176	1176	
1172	1182	1182	1182
1183	1183	1183	1183 ^a

^a From this year there is no discrepancy as to the dates, except that Johnstone has 1248 where the others have 1247, and Dr. Oliver has 1321 where the others have 1320.

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Professor Munch.

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266.	2.	1074 (?)	[Archbishop Lanfranc to King Godred; on the consecration of Patrick Archbishop of Dublin, and the reform of some abuses] .	146, footnote a
269.	3.	1134.	King Olave I. to Thurstan, Archbishop of York; requesting the consecration of a Bishop-Elect	169, footnote c
272.	4.	1193 (?)	King Olave II. (?) to the Dean and Chapter of York; to forward the consecration of Nicholas Bishop-Elect	169, footnote c
<i>N.B.</i> —This letter is inserted out of the chronological order of the documents, be- cause it is inserted by Professor Munch as of about the same date as No. 3.				
274.	5.	1154.	[Bull of Pope Anastasius IV.; creating Dron- theim an Archbishopric, with the Sudreys included in the Province]	171, note 22
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- Page xi. note *b*. *For* had then lately published, *read* was preparing,
 " " *For* *Angliæ Hiberniæ et Scotiæ*, *read* *Hibernorum et*
Scotorum.
- Page 283, lines 18 and 19. *For* S.S., *read* SS.
- „ 285, line 22. *For* about to, *read* may hereafter
- „ 289, „ 1. *For* May 11, *read* May 16
- „ 290, „ 8. *For* *mar*, *read* *mar*.
- „ 291, „ 28. *For* has accepted, *read* accepted,
- „ 308, „ 17. *For* *pastorem*, *read* *pastorem*.
- „ „ 35. *after* church, *add* Gainsayers, etc.
- „ 340, lines 17 and 30. }
- „ 344, line 28. } *For* cathedral, city, *read* cathedral city,
- „ 347, „ 36. }
- „ 342, „ 6. } *For* *dirigetur*, *read* *dirigitur*
- „ 343, „ 1. }
- „ 351, „ 4. *For* vol. 126, *read* fol.
- „ „ 12. *For* *posse*, *tibi*, *read* *posse tibi*,

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EIGHTH YEAR, 1865-66.

Vol. XVI.—*Mona Miscellany*. A Selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends, peculiar to the Isle of Man. Collected and edited by William Harrison, Esq., Author of *Bibliotheca Monensis*. Pp. xv.-241. With the Music to three songs.

Vol. XVII.—Currency of the Isle of Man, from its earliest appearance to its assimilation to the British Coinage in 1840; with the Laws and other circumstances connected with its History.—Edited by Charles Clay, Esq., M.D., President of the Manchester Numismatic Society, etc., assisted in the Paper and Card Currency by John Frizzel Crellin, Esq., M.H.K., Orrysdale, Isle of Man. Illustrated extensively with photographs, lithographs, and woodcuts. Pp. xi.-215.

NINTH YEAR, 1866-67.

Vol. XVIII.—The Old Historians of the Isle of Man—Camden, Speed, Dugdale, Cox, Wilson, Willis, and Grose. Edited by William Harrison, Esq. With three maps and thirteen plates. Pp. xiv.-199.

TENTH YEAR, 1867-68.

Vol. XIX.—Records of the Tynwald and St. John's Chapels in the Isle of Man. By William Harrison. With an Appendix, containing an account of the Duke of Atholl taking possession of the Isle of Man in 1736. Also, a Lay of Ancient Mona. Pp. xiv.-148. Fourteen plates.

ELEVENTH AND TWELFTH YEARS, 1868-70.

(No Works issued for these two Years, or Subscriptions collected.)

THIRTEENTH YEAR, 1870-71.

Vol. XX.—Manx Miscellanies. Vol. I. Containing Selections from (1.) “Paradise Lost,” by John Milton, translated into Manx Language by the Rev. Thomas Christian, Vicar of Marown, in 1780, and revised and corrected by the late William Sayle, Yeoman. (2.) The Emerald Vernicle of the Vatican, by C. W. King, M.A., with Local Notes as appendices, by “Aspen,” with a portrait of our Saviour, from a painting bequeathed by the Rev. P. Moore, as an heirloom to the Old Douglas School-house (the late Rev. John Cannell being its recent custodian); frontispiece, and ancient portraitures of our Lord, after the type of the Emerald Vernicle, by the late Alfred Way, Esq. (3.) Seal of Thomas, Bishop of the Isle of Man, with a beautiful steel engraving, by the Rev. E. L. Barnwell, M.A., of Melksham House, Wilts. (4.) An account of the Isle of Man, in Manx Verse, 1760, by Jos. Bridson (Jor Vrerjey), with a translation by Mr. John Quirk, Carn-ny-Greie, Kirk-Patrick. (5.) Diary of James, Seventh Earl of Derby, with Notes, by the Honorary Secretary and Treasurer. Pp. vii.-207. Two plates.

Vol. XXI.—Mona Miscellany. A Selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends, peculiar to the Isle of Man. Second Series. Collected and edited by William Harrison, Esq., Author of *Bibliotheca Monensis*. Pp. xvi.-285. Two plates. With the music to one song.

FOURTEENTH YEAR, 1871-72.

Vol. XXII.—The Chronicle of Man and the Sudreys, from the Manuscript Codex in the British Museum, with Historical Notes by P. A. Munch, Professor of History in the Royal University of Christiania, Hon. F.R.A.S.S. Revised, Annotated, and furnished with additional Documents, and English Translations of the Chronica, and of the Latin Documents, by the Right Rev. Dr. Goss. Vol. I.—Pp. xxviii.-264. Two Plates.

Vol. XXIII.—The Chronicle of Man and the Sudreys, from the Manuscript Codex in the British Museum, with Historical Notes by P. A. Munch, Professor of History in the Royal University of Christiania, Hon. F.R.A.S.S. Revised, Annotated, and furnished with additional Documents, and English Translations of the Chronica, and of the Latin Documents, by the Right Rev. Dr. Goss. Vol. II.—Appendix, containing Documents referred to. Pp. x.-186.

WORKS IN PROGRESS AND IN THE PRESS.

1. An Abstract of the Laws, Customs, and Ordinances of the Isle of Man, by Deemster Parr. (From an unpublished MS., supposed to be written between 1696 to 1702.) Edited by James Gell, Esq., H.M.'s Attorney-General for the Isle of Man. Parts II. and III. (the former in preparation).

2. Journals of the House of Keys ; Documents illustrating the History of the Isle of Man. Edited by J. M. Jeffcott, Esq., H.K., and High-Bailiff of Castletown.

3. The Poetical Works of the late John Stowell, with his life, from a MS. by the Rev. Hugh Stowell, Rector of Ballaugh. Edited by R. J. Moore, Esq., H.K., and High-Bailiff of Peel. The notes and chief part ready for the Press.

4. History of the Isle of Man ; supposed to be written by Mr. Blundell of Crosby, near Liverpool, 1643. One volume.

A portion of the MS. is in the Manx Society's possession, and the defective portion is now being copied, by permission of M. H. Quayle, Esq., Clerk of the Rolls, from his own MS. copy.

5. The Manx Domesday Book, or the Manorial Rolls of the Isle of Man, extending over a period of 350 years. Edited by Richard Sherwood, Esq., H.K., and a Member of the Manx Bar.

6. Memoirs of Thomas Bushill, the Recluse of the Calf. The MS. now in the hands of Mr. Wm. Kneale.

7. Godron Crovon ; a Poem by Chatterton. In the same hands.

8. A List of the Inhabitants of Douglas, with their Names, etc., in 1730.

WORKS SUGGESTED FOR PUBLICATION.

1. Memoirs of Mark Hildesley, Lord Bishop of Sodor and Man, Master of Sherbourne Hospital, and Prebend of Lincoln (under whose auspices the Holy Scriptures were translated into the Manx language), by the Rev. Wheedon Butler. 1790. With Selections from the Appendix, containing many interesting Letters to and from his Clergy, etc., together with additional Correspondence, not inserted therein, of a local character.

2. Tabular Statement of the Archdeacons, Rectors, Vicars, and Incumbents of the several Parishes and Districts of Man ; with the dates of their Inductions ; in whose Presentation, whether in the Gift of the Crown or Bishop ; and Cause of Vacancy.

3. *Manx Miscellanies*, Vol. II., containing Biographical Notices of the Kings, Governors, Bishops, Deemsters, Keys, and other officials, from the earliest times, chronologically arranged.—Proceedings respecting Scrope, Earl of Wiltshire ; 1399.—Proceedings respecting the Abbey of Rushen ; 1541.—Lord Derby's Letter to apply Money to build the Chapel of Castletown.—A Grant from Henry, Earl of Derby, dated Latham, 1593, with a Confirmation of the same signed by Thomas (Merryke) Sodor et Man, 1603, a curious document worth lithographing.—Grant of Abbey Lands ; 1610.—Lord Manchester's Decree respecting Abbey Lands ; 1632.—Nomination of Derby Fort ; 1654.—Dialogue (in rhyme) at the Falls near Snaefield, between some peasants, inhabitants of the Back Settlements of Mona, upon an unexpected introduction of English Laws and Taxes, penned as the words were spoken, and translated by Jenken M'Mannan, a lover of the old Establishment.—Appeal allowed from the Bishop to York, and Proceedings thereon.—Order of Procession at Tynwald ; 1735-1770.—A Manuscript Account of the Island, dated 1775.

4. A Volume of Church Notes, including an account of St. Matthew's, Douglas, and St. Mark's Chapel, Malew ; the latter from Mr. Clarke's Notes. Extracts from Parish Registers, etc.—Records respecting W. Christian, Illiam Dhône, as promised by Mr. Gell.—*Bibliotheca Monensis*, a Bibliographical Account of Works relating to the Isle of Man. One Volume. Edited by W. Harrison, Esq.—A Second Edition, enlarged, containing 236 new Articles and 103 Additions.

The SIXTEENTH REPORT of the COUNCIL of
the MANX SOCIETY, for the Year ending 1st
May 1874.

THE Council of the MANX SOCIETY in submitting this, their Sixteenth Annual Report, have much pleasure in adverting to the fact that during the past year they have been enabled to place in the hands of the Members Volume XXI., edited by William Harrison, Esq. of Rockmount, forming a second series of the Mona Miscellany, which the Council venture to hope has given as much satisfaction as the first series, edited by the same gentleman.

The Council have also to state that the first volume of Manx Miscellanies, which has been under preparation for a considerable period, is now in the binder's hands, forming Volume XX., a copy of which the Honorary Secretaries have now the satisfaction of laying before this Meeting, at same time regretting that it has not ere this been in the hands of the Members.

Of The Chronicle of the Isle of Man and the Sudreys, with the late Professor Munch's Introduction and Historical Notes, prepared, with additional Notes, and translation of the Chronicle and of the documents, by the Right Rev. Dr. Goss, late Roman Catholic Bishop of Liverpool, and since his death completed by Dr. Errington, the first volume is in the binder's hands.

Richard Sherwood, Esq. H.K., and a Member of the Manx Bar, as also one of the Council of this Society, has in preparation a volume of the Manorial Rolls of the Isle of Man, extending over a period of 350 years and upwards, entitled "The Manx Doomsday Book," which the Council venture to hope will prove a most valuable and interesting addition to the Works already published by the Manx Society.

The Council also call attention to the following Works under

preparation, with some of which considerable progress has been made, and which may be looked for during the present year, viz.—

1. The Chronicle of the Isle of Man and the Sudreys, forming the Second Volume, comprising the Appendix, and which is now in the printer's hands.
2. The Poetical Works of the late John Stowell, with his Life, from a MS. by the Rev. Hugh Stowell, Rector of Ballaugh. Edited by Robt. John Moore, Esq., H.K., and High Bailiff of Peel, with Notes, nearly ready for the press.
3. History of the Isle of Man, in MS., supposed to be written by a Mr. Blundell of Crosby, near Liverpool, 1648. A portion of this MS. is in the Manx Society's possession, and the defective portion thereof is in the course of being translated, by permission of his Honour the Clerk of the Rolls, from his MS. copy.
4. A List of the Inhabitants of Douglâs, with their Names, etc., in 1730.
5. A Tabular Statement of the Archdeacons, Rectors, Vicars, and Incumbents of the several Parishes and Districts of Man, with the dates of their Induction, in whose Presentation, whether in the gift of the Crown or Bishop, and cause of Vacancy.

Other Works will be found enumerated in the present and succeeding volumes of the Society.

A Balance-sheet for the past year is hereunto appended, by which it will be seen there remains to the credit of the Society, at the 1st instant, the sum of £649 ; out of which, however, a portion of Volume XX. is to be defrayed, and the whole of Volumes XXII. and XXIII.

Read and adopted at the General Annual Meeting, held at St. James's Hall, this 5th day of May 1874.

SAMUEL HARRIS,
Chairman.

DOUGLAS, 5th May 1874.

Dr. THE TREASURER IN ACCOUNT WITH THE MANX SOCIETY FOR THE YEAR ENDING 30TH APRIL 1874. Cr.

1873.		£	s.	d.	1873.		£	s.	d.	
To Arrears of Subscriptions for 1867-68	Do. do. for 1868-69 and 1869-70, both years cancelled by order of Council	1	0	0	May. By Proprietor of St. James's Hall for two General Meetings					
" Arrears of Subscription for 1870-71	Do. do. for 1871-72	0	0	0	" Messrs. James Brown and Son for Advertising			0	10	0
" Do. do. for 1872-73	Do. do. for 1873-74	25	0	0	" Messrs. R. & R. Clark for Printing Vol. XXI.			0	10	6
" Difference between Pounds due and Guineas received	" 74 Books supplied to Members and others as per account	53	0	0	" Messrs. Waterson and Son for Illustrations to Vol. XXI.			64	3	4
" Interest allowed by Bankers to December 31, 1873		1	0	0	" Book-postage for Vol. XXI.			6	16	0
		20	18	6	" Hunter for delivering Vol. XXI.			2	1	6
		16	19	0	" Mr. Harrison, expenses incurred in Editing Vol. XXI.			0	10	2
		£128	0	6	" Messrs. Parkins and Goffo for Stationery			3	0	0
" Balance in the Bank and Treasurer's hands at the commencement of the Financial year, 1st May 1873		602	12	11	" Bankers' Commission on Foreign Cheques			1	0	9
					" Kermode for re-painting and varnishing Society's Chest for surplus copies			0	1	6
					" Incidental Expenses, including disbursements by Honorary Secretary and Treasurer for postage, carriage of parcels, and circulars of meetings, as per Cash-book			0	6	0
								2	13	8
					1874.					
" May 1. To Balance in hand					May 1. " Balance in Bank			£81	13	5
PAUL BRIDSON, Treasurer.					Do. Treasurer's hands			£632	14	8
								16	5	4
								649	0	0
								£730	13	5
								£730	13	5

Audited and found correct,—1st May 1874.

E. L. WATTS.

Audited and found correct,—1st May 1874.

E. L. WATTS.



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